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Zion's Herald.

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Zion's Herald.

CHARLES PARKHURST, Editor.
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☞ All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

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GOD'S WAY THE BEST WAY.

Caroline W. D. Rich.

In ocean's depths are waves on waves
That never reach the shore,
Yet sunlight brightens every crest
Amid their rush and roar.
And some brave souls may upward climb
To where bold peaks arise,
While others waiting in the vale
Ne'er see the smiling skies.

We may not help to plant the grain,
Nor golden sheaves to bind,
But we may fill the crystal cup
When fainting ones we find.
O anxious souls, intent to serve,
Who, tearful, pray and wait,
Be sure God gives to each a key
That opens heaven's gate.

Idlehaven, Lewiston, Me.

The Outlook.

If the proposition now pending in the National House for a constitutional amendment giving authority to the President to veto certain items in appropriation bills, while approving the bill as a whole, should pass both Congress and the Senate, much jobbery and extravagance which now gets through because incorporated into measures which are otherwise unobjectionable, would come to an end.

A movement has been quietly started in New York by prominent men and women heretofore unidentified with the woman suffrage reform, to secure for the gentler sex civic equality with men by striking out the word "male" from the State constitution. They have arranged for signatures to a monster petition to be sent to the Constitutional Convention which is to meet in Albany, May 8. Nearly every leading name of both sexes in society, church, business, literary and professional work, has been appended to this petition.

The protracted dead-lock in the New Jersey State Senate was brought to an end last week by a decision of the Supreme Court to the effect that the Senate is not a continuous body, and that, therefore, the ten "hold-over" Democrats had no legal right to organize that body and determine its membership. In a word, the majority body of the eleven Republicans was declared to be the legal Senate, and the acts passed by that body in concurrence with the Assembly were declared to be valid. The will of the people no longer being thwarted, the work for which these men were elected — the suppression of pool-selling and the repeal of the infamous race-track legislation — will now be carried out.

An underground trolley, or trolley running in a groove or conduit like the grip of a cable car, has been in use in Buda Pesth since 1889. It employs only 300 volts, and is therefore economical, though the cost of construction is high. The operating expenses are about 40 per cent. of the receipts. In New York the horse-car lines of the Metropolitan Traction Company cost about 60 per cent. of the gross receipts to operate them. The Company some time ago offered $50,000 for the invention of a motive power superior to the overhead trolley system, the use of which is not permitted on Manhattan Island. Nothing practicable has been offered, and the Company has now decided to equip one of its lines with the underground trolley system.

To put a stop to the brutal lynching of colored men, particularly in the South, a league has just been formed in Chicago. It is composed of blacks; but a white organization for a similar purpose will be also formed under the lead of Rev. Dr. Gunsaulus. The league has already found work to do. A report having reached Chicago that sixteen Negroes were to be lynched in Matagorda, Texas, a telegram was promptly sent to Gov. Hogg, protesting against the proposed outrage, and notifying him that he would be held personally responsible if it occurred. President Cleveland has been solicited to give the league his moral support in his next message to Congress.

Nitrate Beds at Auction.

British capital to the amount of ten millions of pounds has been invested in the working of the 300,000 acres of nitrate beds in northern Chile by the syndicate of which the "nitrate king," Col. North, is the head. And yet the Chilean government will shortly offer at public auction eight of the most valuable of these concessions, and in addition a large area of deposits which has never been touched. Unless the syndicate buys these at a high figure, its monopoly is doomed. The English investors complain bitterly of the ingratitude shown by a government to whom they extended aid in its recent struggle; but Chile has probably calculated that the complainers have had the better end of the bargain, and the $13.12 of export duty per ton which she imposes, must be multiplied by a large annual production, if she would rehabilitate her finances.

Our Country's Wealth.

A bulletin issued by the Census Bureau gives us the figures. The "true valuation" (or selling price) of all property in this country, exclusive of Alaska — real estate, live-stock, farm implements, mines and quarries, gold and silver, machinery, mill products on hand, railroads, telegraphs, telephones, ships, canals, with other things too numerous to mention — in 1890 was $65,037,091,197. The gain during the preceding decade was at least 50 per cent., and probably more. The average for every man, woman and child in the country is now over $1,000. Among the States New York ranks first in wealth; then in order come Pennsylvania, Illinois, Ohio, Massachusetts. California stands sixth. Nearly one-third of the entire wealth of the country is found in the New England States, New York, New Jersey and Pennsylvania. Ours is "a goodly heritage" — particularly this northeastern corner of it.

Expert Opinion Concerning Free Ships.

The Fithian Free Ship bill, now before Congress, is regarded by Mr. Charles H. Cramp, the famous Philadelphia builder, as a measure which, if enacted, would speedily kill the reviving industry of mercantile ship-building in this country. Skilled labor on the Clyde, he asserts, is worth only $9.40 a week; on the Delaware the same labor brings $18. Competition with foreign yards would simply be out of the question, unless our mechanics would consent to have their wage reduced one-half. Further, England would reap a double advantage: She could both build and sell us ships greatly to her enrichment, and she could also have a safe asylum for her merchant marine under our flag in case of war with France or Russia. Mr. Cramp has gone to Washington to convince our national legislators, if possible, that for the proposed enactment England could well afford to pay this country "untold millions" for the pecuniary and diplomatic advantages she would reap from it.

A New Treaty with China.

Between Secretary Gresham and the Chinese Minister at Washington a new convention, to last ten years, has been prepared, which retains as much of the existing treaties as was possible, and contains some new and rather startling features. One of the latter is that the Chinese government may compel the registration of American laborers in that country precisely as we require of Chinese laborers here, if it elects so to do. This does not apply to merchants, missionaries, and similar classes. China will positively interdict further emigration of its laboring class to this country. Laborers already here will register and conform to United States laws. A Chinaman may return to this country who has a lawful wife, child, or parent residing here, or who has property or debts due him aggregating $1,000 in value. Chinese officials, teachers, etc., are to be allowed in this country the privileges usually accorded to tourists. The committee on Foreign Relations in the Senate has the treaty under consideration. As it abrogates the Scott Exclusion Act and nullifies the Geary law, it will probably meet with serious opposition.

A Significant Change of Orders.

The sudden revocation, by telegram, of Commodore Kirkland's orders just as he was about to leave San Francisco to relieve Admiral Irwin in the command of the Pacific squadron, and the assignment of Admiral John G. Walker to that command, is interpreted to indicate that either at Hawaii or in Bering Sea, or perhaps in both places, complications have arisen which require the presence of an officer of exceptional discreetness, ability and force of character. Complaint has already been made that Great Britain proposes to impose a merely nominal fine upon ship-masters caught in the act of taking seals unlawfully; and intelligence has also reached this country that the English, finding that the proposal to annex Hawaii is coldly received by this government, are quite ready to take the initial steps towards securing that long-coveted group of islands for themselves. The lack of telegraphic communication with these centres of possible disturbance, and the necessity of our being represented by an officer well versed in international law and having the courage to enforce it if necessary, have led, it is believed, to the choice of Admiral Walker for this important command.

Man's Humanity to Man.

Burns sung of "man's inhumanity to man;" some future poet may reverse the theme and tell how nobly humane man can be to his fellow-man, by celebrating the deeds of Baron Hirsch in colonizing the suffering Jews of Russia in Argentina. Along the banks of the La Plata north of Buenos Ayres, his agents have purchased a district comprising 567 square miles, well located with respect to easy access to markets. The colonists now on the spot number over 6,000, and the cost thus far has been over $2,000,000. Wheat and other crops are raised. Each family on arrival is provided with a house, a farm of 190 acres, two ploughs, two harrows, eight to twelve oxen and cows, and food supplies until a crop is raised. This provision is in the nature of a loan which must be repaid when the colonist is able. As some of the colonists have turned out to be non-appreciative of this beneficent opportunity to lay a foundation for prosperity in life, and have been sent back to Russia as being worthless, committees have been formed in that empire, under the sanction of the government, to select proper candidates for emigration. Whatever income the Baron receives from the colonists will be expended, for the present at least, in taking up new lands for carrying out his philanthropic scheme.

Prohibition in Iowa.

Twelve years ago the people of Iowa, by a majority of 40,000 votes, adopted a constitutional prohibitory amendment, which, on some technical informality, was nullified by the Supreme Court. Two years later the present stringent prohibitory law was enacted by the Legislature. That this law is not enforced appears from the fact that, according to the internal revenue returns, upwards of five thousand licenses were issued last year to liquor dealers in that State. That it is not heartily sustained by the people was made evident when, in 1889, the Democratic Party, which openly opposed this law, carried the State elections. The same party won again in 1891. The Republicans are now in power. They have not repealed the law, but they have practically nullified it by passing what is known as the Martin mulct-license bill. It levies a special tax of $600 against property where liquor is sold, and provides that the payment of this tax, if a majority of the people shall so petition, shall do away with persecutions under the prohibitory law. To mollify the indignation against this enactment, the party in power now proposes to bring the long conflict over this question to a settlement by resubmitting to the people the constitutional amendment for prohibition. The liquor-sellers are, naturally, opposed to this second proposition. They enjoy comparative immunity under the law as it now is; and they pay only the small governmental tax. Whether they shall continue to profit by this neglectful condition of things, the people of Iowa will be called upon to decide.

Senator Colquitt Dead.

Alfred Holt Colquitt, who was stricken with paralysis for the second time about a week ago, died at his residence in Washington, Monday morning, March 26. He was born April 20, 1824, was educated at Princeton College, studied law and was admitted to the bar in 1844. Active in early life in State and National politics, he was elected and served as a member in the Thirty-third Congress. Taking a prominent part in the Secession Convention of Georgia, when the State decided to withdraw from the Union he entered the Confederate service as captain, and was subsequently chosen colonel of the Sixth Georgia Infantry, served as a brigadier general, and was commissioned as a major general. In 1876 he was elected Governor of Georgia by 80,000 majority — the largest majority ever received in the State — and in 1880 was re-elected under a new constitution for two years. In 1882, upon the expiration of his second term as governor, he was elected to the United States Senate, and was re-elected in 1888. Senator Colquitt was a man of excellent habits and of pure and exemplary life. He was a popular orator, and his voice was often heard in the pulpit and upon the platform in advocacy of prohibition and of other reformatory and Christian lines of work. He died a communicant of the Methodist Episcopal Church, South, of which for long years he had been an honored and useful member.

Treaties versus Alliances.

It is becoming more apparent every day that the recent commercial treaty entered into by Germany and Russia, while yielding great pecuniary and economic advantages to both countries, will result in a political intimacy and union more binding and profitable than any formal alliance could possibly insure. Better than standing armies and modern devices of war is this recent agreement, for it not only dissipates hostile feelings, but promotes a feeling of fellowship and mutual dependence which are the best guarantees of peace. The Czar has recently concluded a similar agreement with Austro-Hungary, thus taking another step towards dismantling the fortifications on his western frontier. If this tariff coalition continues, Europe will cease to need triple or other alliances to keep the peace. Commercial unification will render unnecessary the present size of standing armies, even if it does not pave the way to general disarmament. The *Philadelphia Record* remarks: "Philanthropists seek in international arbitration a means of preventing war; but there is no peacemaker so potential as free commerce. In modern times trade balances have become more important than a balance of power; and nothing has occurred in Europe in the last fifty years that has done so much to quiet international jealousies and to lessen the chances of war as the German-Russian treaty. All honor to its negotiators!"

The Epworth League.

New England District.

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THE PRESIDENT'S NOTE-BOOK.

THE early spring-time brings to us thoughts of the new life soon to manifest itself in field and garden and forest. Already the crocuses with rash ambition are showing their first blossoms, and children are waving aloft the twigs of pussy willow and shouting for joy because the days of warmth and sunshine have come at last. "We shall have more snow," says the wise weather prophet. Yes, and the new-blown crocuses may be bitten by the frost and the children may search for the mittens which they thought they would never need again; but the spring-time is at our doors, and winter is departing.

The season of the year, the glorious Eastertide, and the knowledge that this will be my last opportunity of writing to our hosts of Epworthians, at least in the present capacity, have intensified and deepened thoughts and feelings which have long been in my mind and heart. Could I do so, I would write that which would fix your attention upon a subject not new, but I believe of extreme importance to young people. The theme is that of

SOUL CULTURE.

In what I say I would not nullify what has previously been written. I believe heartily in the multiplied forms of religious activity. I would again urge our young men and women to know the day of their opportunity and to work while the day lasts. But what of ourselves and our own soul life? What of the garden of our own hearts, which needs at least some of our care and some measure of our time? With engagements every evening, lessons and other duties during the day hours, four, five or even a half-dozen services on the Lord's day, it seems an impossibility for busy Christians to find time for thoughtfulness, for self-examination, for quiet study, and for all those spiritual exercises which are needful to the development of the spiritual life. We must not degenerate into mere parts of an elaborate machine. Such degeneration is discernible in almost all departments of life. We must find time and opportunity to make ourselves and to be ourselves. Our religion must not consist entirely, or even chiefly, in doing this and then that, in attending this committee meeting, in performing our part upon this program, and in making the motions required of our little wheel in the great machine. The kingdom of heaven, that kingdom within us, is not gatherings, and programs, and performances; but righteousness, devoutness, communion, affections rightly directed, motives exalted and pure, emotions prophetic of heaven's joys. While we strive to lay hold on the multitude and rejoice in large concourses of people, while we find pleasure in well-considered programs successfully rendered, while we exult in all proper forms of Christian activity, there is a personal inner life which must not be neglected. Soul expansion, multiplying points of resemblance between character and ideal, increasing knowledge — these are quite as important as the things about which we are outwardly busy. Soul culture requires time. I mean good time, not the beginnings and ends of hours whose main business is something else. Soul culture requires the exercise of all the faculties of mind and heart, when mind and heart are at their best. Above all we must have thought, communion and prayer, the warmth and sunshine of God's loving presence. He who thus cares for himself, who conditions his own soul so that it may grow to be its real self, who lives the life hid with Christ, will be the Master's most efficient servant when times for service come. In speaking, his words will be in the demonstration of the Spirit. In public prayer, he will make others conscious of the Divine presence. In going about doing good, he will reveal Christ and lead many to glorify our Father in heaven. We are in the midst of two great undertakings — the culture of our own souls and the salvation of the world. Let us faithfully attend to both.

The Note-Book will henceforth be written by another hand. Duty and privilege will in a few days call the present writer across the great deep. With reluctance the burdens and responsibilities of his office are laid upon other shoulders. May our next president be a man of wisdom, enthusiasm and piety! May his relations with his cabinet and with the large district he will be called upon to serve be such as to ensure more glorious achievements for our League than any previous administration has witnessed! In all things let Christ be glorified.

FREDERIC H. KNIGHT.

Rev. E. M. Taylor.

President-elect First General Conference District Epworth League.

WE are happy to present to our readers the face of the president-elect of Epworth Leagues in New England. Rev. Edward M. Taylor was born in Washington, Pa., Feb. 25, 1852. After passing through the public schools of that place, he entered Washington and Jefferson College, and graduated from that institution in 1873. In the spring of 1874 he was admitted on trial in the Pittsburgh Conference, and was appointed junior preacher on the Florence Circuit. Feeling deeply the need of a theological education, his presiding elder, at his request, released him from his appointment, and in the fall of 1874 he came to Boston and entered the Theological School of Boston University, from which he received the degree of S. T. B. in June, 1877. During his senior year in the School of Theology he supplied the M. E. Church in South Braintree, Mass., and after graduation was appointed to the South Braintree charge for two years. Since that time his appointments have been as follows: East Main St., Norwich, Conn., three years; St. Paul's, Fall River, Mass., three years; Stafford Springs, Conn., three years; Flint St., East Somerville, Mass., one year; and he is now closing a five years' pastorate in Trinity Church, Charlestown, Mass. On June 13, 1882, he was married to Mary E. Bradford, of South Braintree. His home is blessed with two children — a boy ten years of age, and a girl of seven years.

Mr. Taylor is one of the most popular and promising men in our patronizing Conferences. A man of unusual pulpit power, and particularly eloquent and impressive upon the platform, in heartiest sympathy with the Epworth League in its important work, he is peculiarly qualified to fill with marked credit and success the position to which he is elected.

Important Epworth League Notes.

THE cabinet of the First General Conference District Epworth League held a business meeting, March 6, in the trustees' parlor of Boston University. The following persons were present: Revs. F. H. Knight, W. J. Yates, E. O. Thayer, J. A. Bowler, M. C. Beale, and F. N. Upham, Messrs. W. M. Flanders and R. S. Douglass, and Mrs. Annie E. Smiley. The chief items of business transacted were the following:

1. Owing to his appointment to a fellowship in Boston University, thereby necessitating a prolonged absence from the country, Rev. F. H. Knight, of Springfield, Mass., felt obliged to resign his position as New England Epworth League president. The resignation was regretfully accepted, to take effect the day of his sailing for Europe, April 14 next. Highly appreciative resolutions concerning Mr. Knight were unanimously passed. Rev. E. M. Taylor, of Trinity Church, Charlestown, was the unanimous choice of the cabinet for the presidency. After a week's careful consideration, Mr. Taylor decides to accept the position. His election is a cause for thanksgiving. The high standard of the office will surely be maintained.

2. The cabinet heartily endorsed the Epworth Boys' Movement, while not committing itself to any special organization. The following minute was prepared, expressive of the unanimous sentiment:—

"The cabinet of the First General Conference District Epworth League heartily and unqualifiedly endorses the modern movement for interesting boys in the church by means of simple military drill, appealing as it does to their natural instincts for such harmless tactics.

"Further, the cabinet sees in the features, always made prominent, of the Bible and Flag exercises, a most useful way for inculcating a love for the Scriptures and our country. These virtues of reverence for things sacred, of obedience to superiors, and of patriotism, are all fostered by this movement.

"Recognizing possible abuses, the cabinet nevertheless believes the advantages far outnumber the disadvantages, and that in careful hands the movement may be productive of greatest good."

Rev. T. Corwin Watkins, D.D., was chosen superintendent of this work for New England.

FREDERICK N. UPHAM, Sec.

PRACTICAL SUGGESTIONS FOR BUSY WORKERS.

Dept. of Spiritual Work.

R. S. Douglass.
First Vice President.

OUR AIM. The development of Christian character.

PRAYER-MEETINGS. — 1. Regular Meetings. 2. Cottage Meetings.

REGULAR PRAYER-MEETINGS. — 1. Room. 2. Attendance. 3. Exercises.

Exercises. — The whole idea of every Methodist prayer-meeting should be that of victory — revival work the year round. Class-meetings are the place for workers who haven't this spirit of victory. Go there and get right with God, then come to prayer-meeting to work for God, expecting success. Let victory be the key-note of every part of the meeting.

1. Music; 2. Devotion; 3. Testimony; 4. Closing; 5. After the meeting.

CLOSING.

Do not let League prayer-meetings die of old age. Those who are present will expect a funeral next time also. The attendance will decrease. Close while there is an interest. If there is interest enough to warrant an invitation to sinners, every Christian Leaguer should pray earnestly while the invitation is being given, unless they are engaged in personal solicitation with the unsaved. If some of you are especially burdened, do not hesitate to kneel in silent prayer while the leader pleads. If the interest is not enough to warrant an invitation, consider that meeting a failure as compared with what God would have had it, and go home humbled at your lack of faith and of "power with God."

If there is doubt of the interest being sustained to the end, the leader may have appropriate remarks in readiness to use when the interest lags. The close of the meeting is usually a much better time than the opening for any lengthy remarks. They are usually much better left out altogether, if the interest can be maintained without them.

Don't be afraid to close before the regular time. Do not usually give much notice of your intention to close.

If the interest seems too great to be lost, close the regular meeting on time, announce an after-meeting, invite all interested, whether converted or unconverted, to remain, while all who desire or are compelled to go may retire during singing. Every Christian Leaguer should make considerable sacrifice to stay and work in every after-meeting. Let the leader on his part see that such meetings are never tedious from their dullness or their length. The best results are often reaped in after-meetings. In very many churches more souls are saved then than in the regular meeting. Seeming defeat in the first meeting is turned to victory.

If the regular meeting is crowded, the after-meeting gives a much better chance for personal work. In such a meeting, if you feel a distinct drawing to speak to any unconverted person, ask God for help, and *do it at once*. You need not wait for such an influence, but, if given to you, *never* disobey it. Such personal invitation is more often the turning-point in a decision for Christ than any other one influence.

AFTER THE MEETING.

You can tell at the close of a Methodist prayer-meeting, by looking in through the windows, whether or not it has been a good meeting. If such, the people stay with radiant faces to shake hands and talk with each other.

Cultivate sociality at the close of every prayer-meeting. Shake hands (1) with strangers; (2) with converts; (3) with old saints that need attention to keep them sweet and happy; (4) with old saints who live so near God that a little lack of human attention will not discourage them, or who have been so busy themselves shaking hands with the first three classes named above that you could not get at them before.

Be social after a prayer-meeting. If you cannot accomplish this in any other way, get the ladies of your Social Work department to serve coffee right after the benediction. This has had a good effect, especially on strangers, in at least one church, where pastor and people were not afraid to "get out of the ruts," and had spirituality enough to serve coffee "as unto the Lord." *Somehow*, be social after every prayer-meeting.

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Since writing the above I have received a letter from the first vice-president of a chapter about seven miles from Boston, bearing somewhat upon the subject of after-meetings. They organized a year ago last May with fourteen members, held devotional meetings at 6.15 Sunday evenings before regular service, with an average attendance of about sixteen. They changed the time of meeting last June to 8 o'clock, after the regular Sunday evening service. The average attendance grew to fifty, with time all occupied. Nine or ten young people were converted, and the membership increased to fifty-seven. These facts may be of help to other small Leagues similarly situated.

Plymouth, Mass.

Dept. of Mercy and Help.

Rev. I. P. Chase.
Second Vice President.

CHEERING reports are coming in from various parts of the field. More and better work is being done. The League is growing in favor with the people, and the spiritual interests of the church are advanced through the work of this department. Some chapters ask for suggestions. Here are a few taken from reports of various chapters: —

"We have a good committee."

"We hold committee meetings regularly, to talk over and pray for the work."

"We plan our work systematically."

"We take up all the lines of work assigned this department."

"The village is divided into districts, each district is under the care of one of the committee, thus each one is responsible."

"We have made more than three hundred calls upon the sick, aged, and strangers during the year."

"We provide watchers for the sick."

"We pay a girl to help a sick family."

"We furnish a team to carry those to church who are not able to walk."

"We send supplies to the Epworth League House."

"We assist in mission work."

"We have helped some to find employment."

"Our members plant seeds and cultivate a variety of flowers to supply this department."

"Our League card, with Scripture reference, accompanies our gifts, followed by our prayers."

"We deny ourselves for the sake of others, and grow strong by so doing."

"Our committee is enthusiastic."

"The more we do the more we see to do."

"Our hearts are in the work."

"We keep a record of the work done in this department."

"We report to our pastor."

The results of the above methods are most gratifying. Eccl. 9 : 10.

St. Johnsbury Centre, Vt.

Dept. of Literary Work.

Rev. Walter J. Yates.
Third Vice President.

INTENDED help often proves a hindrance in this part of our work as well as in other spheres of life. Suggestions which call out latent forces and excite their development are more valuable than minute directions which can fully apply only in the original case. Learn what others are doing and how they do it, but don't try to imitate.

Apply the knowledge gained to your own circumstances and originate a scheme adapted to the needs of your own chapter. If it is not feasible to adopt the Reading Course for the whole membership, try the organization of a "Round Table," with a few members, and begin with them. If you can't meet weekly, meet once, and then meet again when you can. How will it do to take an evening with some Bible character and study his career after the inductive method? If you need a guide send to C. R. Magee, Boston, for "Inductive Bible Study," by Edwin A. Schell (15 cents, 60 pages). In some places, the week-evening prayer-meeting of the church has been given fresh impetus and increased value by spending thirty minutes in devotions and then giving thirty minutes to an exercise of this character. Written questions can be distributed in advance, if found advisable. Skill in conducting such a service will be acquired with little experience. More Scriptural knowledge and devotion can in many cases be secured by such methods than by the ordinary form of service.

Has your chapter any young people away from home attending school? Do you keep up correspondence with them? They can be of much help to your League by sending an occasional letter regarding school life and personal experience. You can be of much help to them also by letting them receive greetings from home, assuring them they are not forgotten. Homesickness and loneliness often bring temptations to our young people away from home. Give them a word of cheer from the home chapter.

Is your chapter interested in missions? We have some good news to give to all such in the near future.

New London, Conn.

TWO WAYS OF LOOKING AT THINGS.

Rev. William Wood.

ONE way: I can do but little; littles don't amount to much; I'll do nothing. Result: Buried talents, dwarfed powers, a discouraged pastor, a crippled church, and the cause of Christ everywhere retarded.

The other side: I can do but little; every little helps; I'll do the best I can. Result: Talents exercised, powers enlarged, a happy, encouraged, hopeful and helpful pastor, a healthy, robust, active, intelligent and spiritual church, and the ends of the earth enlightened with pentecostal fires.

Personal questions: Which is my way? And which the end I am working out?

Cornish, Me.

Fresh from the Field.

Rev. F. N. Upham.

Epworth League Anniversary at New England Conference.

It is to be a notable occasion. Bishop Fitzgerald, Dr. Schell and Dr. Keen are to be present and take conspicuous part in the exercises. The meeting will take place in the Conference city, Waltham, and in the Asbury Temple, the place of the Conference session. The time is Tuesday evening, April 10, the evening before Conference opens. All who remember the magnificent meetings at Lynn, Boston Highlands, and Holyoke, will surely want to be there. Come with large delegations and flying banners!

The Annual Convention.

Manchester, N. H., is fully awake to the importance of the great meeting to be held there in October. All Epworthians in New England are asked to shape their courses that way for Oct. 4 and 5. If the greatest League convention ever yet held is not seen in that city next fall, it will not be from lack of earnest effort already undertaken.

"No Storm Here."

This was the message received by the brother who telegraphed Rev. George S. Butters asking, "Shall I come, notwithstanding storm?" The occasion was the quarterly meeting of the Fitchburg Union, held in the *First Church, Fitchburg* (Mass.), Feb. 26. Leaving Boston in the midst of a snowstorm that was rapidly assuming the proportions of a blizzard, he reached the convention city to find a most gorgeous sunset and a perfect evening. His misgivings were gone. "No storm here," was in every way true, for he met the happiest and most enthusiastic young Methodists — fully 500 of them — he has seen for many a day. His theme was, "Impossibilities." Not many occurred to his mind, however, in speaking to such an audience.

From Vermont.

The news comes of a very successful convention held in *Lowell* (Vt.). Rev. James Knapp's address on "The Ideal Leaguer" was so well received that the convention asked him to furnish a copy to the district president, who would give it circulation among the chapters. Other interesting and profitable papers were read by many local workers. The closing words were spoken by Rev. W. S. Smithers, of St. Johnsbury, on, "The Work of the League." Rev. I. P. Chase is the earnest president.

"And Ye Gave Me Meat."

Our Leagues at *Newton Centre, Newton*, and *Mt. Bellingham, Chelsea*, have recently served breakfast on Sunday morning to over 275 very hungry men at Morgan Chapel, Boston. After breakfast the young people sing Gospel hymns for them, and invite them to the preaching service in the church. Every Sunday morning some company of young people is doing this blessed work.

A New Junior League.

At *Willimantic* (Conn.), Rev. O. W. Scott, pastor, a Junior League has recently been organized. The secretary is Albert Gould.

An Earnest Pastor — A Successful League.

One usually makes possible the other. It is the case at *Acushnet* (Mass.). The League has increased to 100 members. Financially it has helped the church by building a fence around the property at an outlay of $60. Fully $100 have been received by the treasurer during the year. The devotional meetings are very well attended and useful. In social ways the young people have done much for the community. Rev. Renetts C. Miller, the pastor, helps all he can, and that is very considerable. His printing press he runs to great advantage of both church and chapter.

A Circuit Convention in Westfield, Mass.

At the opening session of the convention, Feb. 7, five Leagues were represented by delegates. Among those who read papers were N. A. Dickinson, of Westfield, on "Relation of Leagues and Leaguers to the Work of the Church;" Miss Jessie Ryder, of Springfield, on "The League Prayer-meeting;" Mrs. J. H. Stahl, of Holyoke, on "The Social Department;" Rev. C. M. Hall, on "The Junior League;" Judge L. E. Hitchcock, on "Some Aspects of the Blessed Life." In the evening quite a large audience listened to an excellent address by President F. H. Knight.

A Sub-District Convention.

A sub-district convention of Epworth Leagues of Providence District was held at *Central Church, Brockton* (Mass.), Feb. 21, conducted by the district president, Rev. C. E. Beals. The afternoon session opened with devotional exercises, followed by an address of welcome and response. The transaction of business was followed by an essay, "Literature and Religious Experience," by W. H. Clifford, of Stoughton. Mrs. Lucy Drake Osborne, of Brooklyn, spoke upon the work in which she is engaged. Rev. F. P. Parkin conducted a question-drawer. Tea was served by Parkin Chapter to the visiting Leagues.

Previous to the evening session a profitable meeting of the third vice-presidents was held. A praise-service, followed by devotional exercises, opened the evening session. A contralto solo was finely rendered by Miss Edna Frazier, after which a most excellent paper, "Some Things Needful," was read by Miss Cora E. Grover, of Franklin Church. The final address of the evening, "The Epworth Pulse-beat," was then delivered by Rev. E. M. Taylor.

We are Still in Doubt.

Mr. John Ramsdell, president, writes us the following from his chapter in *Atlantic* (Mass.). The great question the League debated that night has awakened our intense curiosity to know how it was settled: "This League carries on a successful literary meeting every Saturday evening, usually studying well-known poets and authors. March 10, the program was a debate upon the question: '*Resolved*, That the mind of man is greater than that of woman.' The arguments on each side were able and convincing, creating a vast amount of enthusiasm. This League entertained the Pilgrim Union at their last quarterly meeting, March 7, hiring the public hall for the occasion."

Group No. 7.

Springfield District (N. E. Conference) has these subdivisions for purposes of convenience. A convention was held at *Orange*, March 7, composed of representatives from a number of adjacent towns. Rev. C. M. Hall, of Chicopee, presided. "Opportunities of the Mercy and Help Department," "The League Prayer-meeting," "Social Work," "Junior League," and "Our Church a Power in the Land," were the themes treated.

Souvenir Social.

Wesley Spencer Chapter of the Epworth League, connected with *High St. Church, Somersworth* (N. H.), held an interesting social at the residence of John W. Bates on Friday evening. A musical program was presented, consisting of songs by the "Boys' Quartet," duet by Misses Coombs and Fullerton, instrumental duets by Misses Worster and Ferguson, Coombs and Wentworth, and some violin solos by Miss Hoyt. The musical program was very fine and highly appreciated. The feature of the evening was the exhibition and description of souvenirs. Among the many interesting articles exhibited were an autograph letter of George Washington addressed to John Hancock, some souvenirs of the Gettysburg and Custer battlefields, some very fine embroidery and ivory work from China, several family heirlooms varying from one hundred to one hundred and fifty years in age, a copy of the Mormon Bible, relics of Pitcairn Island, and other curiosities. The stories told in connection with the souvenirs added much to the enjoyment. One gentleman said he had brought something with him that he found among the Belknap Hills some thirty years ago, whose value was known only to himself. There was considerable amusement when it dawned upon the company that he referred to his wife. The suggestion for this social was found in the *Epworth Herald*.

Old and Young Meet Together.

This pleasant condition of affairs exists in the *Prospect St. Church, Gloucester* (Mass.). On the evening of Feb. 21 the young people of the League were the hospitable hosts of the members of the church and congregation. The vestries were arranged with the order and beauty of parlors, and the many guests were made to feel perfectly at home. Various interesting exercises, among them an address by the pastor, Rev. W. F. Cook, preceded the serving of the dainty collation.

Celebrating Washington's Birthday.

The Highland chapter of *Lowell* (Mass.) and their friends to the number of 150 thronged the home of Capt. Philbrick, and in patriotic manner celebrated Washington's Birthday. The Juniors number 75, and the Boys' Brigade has enrolled already 55. The chapter here has 75 subscribers to the *Epworth Herald*. Where is there a better record?

Lowell Epworth Union.

Two hundred and fifty young Methodists in *Lowell* (Mass.) held their regular quarterly praise and prayer service in the *Highland Church*. C. W. Locke, of the Central Church Chapter, presided. Every moment was taken, and well taken.

A Junior League of 125 Members.

The Junior League of the *Broadway Church, Somerville* (Mass.), celebrated its first anniversary Feb. 25. The children of the League entertained the audience with their Junior League songs, drills and catechism, all of which were unexceptionably well rendered. The secretary reported the League, which has a membership of 125, in a very flourishing condition. Mrs. Annie E. Smiley delivered an interesting and encouraging address, which was much appreciated by the large audience. A collection of $11 was taken.

League Helps the Sunday-school.

Under the auspices of the Parkin Chapter, *Brockton* (Mass.), a course of three lectures has been given by Rev. Henry E. Goddard, of Brockton. The subjects were: "Egypt and its Pyramids," "Tent Life in Palestine," and "Jerusalem." Mr. Goddard's personal experiences in the Holy Land and his stereopticon illustrations rendered the course exceedingly interesting. The chapter has donated half the proceeds to the Sunday-school.

From Norwich District.

The second sub-district convention for the Norwich District was held at *Mystic* (Conn.) on Jan. 30. In addition to the usual reports, a well-prepared paper was presented by Miss Inez Bedford, of Westerly, on "Personal Responsibility." An enjoyable and profitable symposium on "The League and Revival Work" was opened by Ernest W. Burch of New London, who was followed by Rev. John Pearce, Miss Minnie G. Barker of New London, Rev. A. A. Kidder, Mrs. Charles Badet of New London (who read a paper prepared by Jere Bolton), and Rev. James Taber. In the evening Mr. Taber spoke eloquently from the theme, "The League's Appeal to Young Men." The visiting Leaguers were most hospitably entertained, and the convention as a whole was very successful in arousing and sustaining interest in League work.

The Mallalieu Circuit.

This Circuit League, which embraces the Leagues of Newburyport, Amesbury, Merrimac, Salisbury and Seabrook, met, Feb. 27, at *Salisbury*. After reports from the Leagues, Rev. J. A. Bowler, president of N. H. Conference League, made an address on "Daniel's Band." Fifteen minutes were spent in an interesting love-feast, and then a fine collation was served by the Salisbury League. Several hundred were present and a very pleasant evening was enjoyed.

A New Junior League.

Mrs. Annie E. Smiley, superintendent of Junior Leagues, organized a Junior League of forty members at *Franklin Church, Brockton* (Mass.), Feb. 17. The pastor, Rev. Francis H. Spear, has had a children's class for more than a year, which has developed naturally into what promises to be a spiritual and vigorous Junior League. The newly-elected officers were invited to make a few remarks, and a number of them spoke, telling of their love for Christ and their desire to work for Him in the new office assumed. James Hunter, a bright, manly boy of about twelve years, was chosen first vice-president, having charge of the department of Spiritual Work. He spoke with much real feeling and a realization of his responsibility, saying: "Our general superintendent has told us that my department means 'heart.' I think that means that I must try to get you all to give your hearts to Christ. I know a wonderful love came into my heart a year ago January, and I don't know what I should have done without it, especially in the pear season. Some way the Lord gave me just as many pears as I wanted without my taking any. He will do as much for you if you will all come to Him." This is just the right spirit for all, whether old or young, and we do not believe the spiritual work in that Junior League will languish. The pastor is superintendent; all the other officers are children.

Concord District League.

The Concord District Epworth League held a very successful convention at *Plymouth* (N. H.), March 3, Rev. G. N. Dorr presiding. Rev. J. E. Robins conducted the devotional exercises. Miss Mabel McQuesten welcomed the visitors. Reports from the various chapters showed good progress being made. Fraternal greetings were received from the pastor of the Congregational Church of Plymouth and Rev. Mr. Thurston, of Campton. Mrs. Wm. Warren, of Laconia, in her paper on "Junior League Work," gave an interesting account of her own work among the children. Following this came reports from Junior Leagues. Mr. H. P. Cofran, of Suncook, spoke on the League motto, "Look Up, Lift Up," and its application to the work of the various League departments. A paper full of helpful suggestion, on "How the League may Help the Sunday-school," was given by Miss Mary E. Houston, of Plymouth. The interesting and instructive address by Rev. Dr. Durrell told "How the Epworth League may Best Carry on its Literary Work." Rev. O. W. Bryant told "How the Epworth League may Best Train its Members to Systematic Benevolence."

The afternoon session opened with a season of prayer and praise in charge of Rev. J. R. Dinsmore. A communication from Hon. R. S. Douglass, of Plymouth, Mass., was read, urging that every department should have spiritual results in view, and giving plans whereby first vice-presidents can make their departments a strong, recognized force in their chapters. Rev. J. E. Robins spoke upon "How the Epworth League may Help the Class-meeting." Dr. D. C. Knowles made a few remarks upon the same subject. Rev. J. R. Dinsmore, in his paper on "How the League may Help the Pastor," outlined a plan by which Leaguers may assist in the general church work. Miss Mary T. Sargent, of Plymouth, read a paper on "The Epworth League and the Home." A paper on "The Epworth League and Revival Work" was read by Miss Elizabeth B. Dyer, of Concord, followed by a paper on "The Epworth League as a Training School for the Young Convert," by Miss Marie R. Davis, of Concord. Rev. Dr. Knowles spoke upon "Amusements, and How the Epworth League may Best Carry on its Social Work."

PERSONAL REMINISCENCES OF OUR MISSION IN INDIA.

VI.

Results Thus Far.

Rev. William Butler, D. D.

THE feeble work begun in 1856 has already developed, by the blessing of God, into one of the largest missions of India, and has spread out into five Annual Conferences, using eleven of the leading languages of the country. It is planted in nearly all the largest cities, and extends from the Himalayas to Cape Comorin, and stretches east and west from Scinde to Burmah. The *results* which have been realized under the labors of our faithful missionaries and their helpers, is the subject of this closing article.

We had our choice of the locality where we should begin our work and of the class of the Hindu people to whom our labors should be given, and had the opportunity, also, of studying the methods of missions in other parts of the land and the measure of success which they had achieved. The Brahmin caste in their self-sufficiency have generally turned away from the humiliating message of the Gospel which addressed them as sinners before God, while the humble class — "the plain people," as Mr. Lincoln would call them — were more accessible. English rule some time since nobly struck off the shackles with which the Hindu code and Brahmin pride had bound them, leaving them free to do the best they could for themselves. These down-trodden millions never before in the history of the world have had a chance to rise, but somehow, of late years, by the circulation of Gospel truth among them, they have grasped the great idea that in Christ and Christianity alone is there hope for them in this life and in all that may come after it.

The sympathy of the Saviour was especially given to this class of people. He rejoiced that "to the poor was the Gospel preached." His early ministry taught that God, who "made of one blood all nations of men," had forbidden these false distinctions and that any man was to be "called common or unclean." In this spirit our mission went to this people, and the following table presents the blessed results so far realized. Every effort has been made to secure accuracy in these statistics, so as to place before the church the most complete exhibit yet presented of her mission in India. They will draw forth gratitude and praise to God for what He is now accomplishing there, and will also tend to develop a larger liberality toward the work,

so that He may be pleased to extend it more and more through our agency.

We will, first of all, present at suitable intervals up to 1888, and from that date yearly up to 1894, the numerical statistics, and then add to these the educational, financial, benevolent and other aspects of the work.

Numerical Statistics.

	Probationers.	Full Members.	Total.
1859	5	1	6
1863	97	89	186
1868	293	298	591
1873	599	1,173	1,772
1878	1,788	2,907	4,695
1883	2,819	3,393	6,212
1886	4,782	5,085	9,867
1889	5,770	6,517	12,287
1890	17,191	9,877	27,068
1891	18,017	10,615	28,632
1892	27,986	15,938	43,933
1893	36,971	20,961	57,932

The gracious outpouring of the Holy Spirit upon this work since 1889 has given us an average yearly increase equal to the creation of *60 new congregations of 200 souls each* per annum. During the past year in two of these Conferences (the North and Northwest India) the baptisms have amounted to 18,000 souls. So that American Methodism has been baptizing at the rate of 50 converts every day during 1893! Does not this look like the dawn of that morning for which the Lord Jesus has so long waited when He should "see of the travail of His soul and be satisfied"—the harbinger of that glad time when India will begin to supply her proportion of that "great multitude which no man can number?"

The genuine character of the experience of these converts is a constant source of joy to our missionaries, who frequently refer to it with gratitude. Low motives are not mixed up with it. They ask for nothing but to be taught "what they must do to be saved." Many of the women converts (once so timid), Bro. Hoskins writes, "are now even more courageous than the men" to endure persecution for their faith. Some of the high caste people have been already attracted and led to acknowledge that "This is the true grace of God wherein we stand" (1 Peter 5: 12), and have sought it for themselves. We welcome all who enter by the right door. Some Brahmins and Mohammedans have been received even into our ministry, who give good evidence that God has called them to this holy office.

The earnest attention of many missionaries of other churches is now given to this work. But our "Methodist methods," as they are pleased to call them, have no secrets in them. They are simply the methods of the New Testament. Believing, as we do, that the Lord Jesus, in the same sense and with the same intention, died for every one of these people and authorizes us to offer to each a free and conscious salvation through repentance and faith in Christ, we earnestly urge its acceptance upon them, as we do on sinners at home. The Holy Spirit endorses the teaching and the offer, and the poor "weary and heavy-laden" heathen turns from his idols to the living God and accepts Jesus as his Redeemer, and the work is done. He is saved, and knows it and rejoices, and then goes and tells others "what a Saviour he has found." This is all, and it is enough.

We will next present

The Agency

by whose labors these thousands have been drawn into the fellowship of our Christian faith. That agency, too, in its surprising growth and adaptation to meet the great demand, will be seen to be as marked a work of the Holy Spirit as is the ingathering of the multitude whom they are leading to Christ.

Agency.	Number of.
Foreign Missionaries	91
Wives of Missionaries	76
Native Members of Conference	61
Native Preachers not in Conference	462
Local Preachers	263
Exhorters	486
Bible Readers and Colporteurs	395
Pastor Teachers, about	500
Lady Missionaries, W. F. M. S.	38
Female Teachers, 273, and Bible Women, 250	523
Total, Preachers and Teachers	3,395

Instead of using my own words, let me here quote the testimony of an outsider and disinterested person on the significance of this table. Rev. A. B. Simpson, of New York, the well-known editor of the *Christian Alliance*, went last year to India to prospect for a mission for his denomination. He visited and carefully examined most of the larger missions before entering our own, and sent home his impressions. I quote from his editorial in the *Christian Alliance* of May 19, 1893:—

"We are glad to say that Lucknow has a glorious missionary work, and is the headquarters of that mission of our own land on which God has so wonderfully been pouring out His Spirit during the past four years. Dr. Parker afforded us every opportunity to see the work, and learn the methods which God has so richly blessed. We have not yet found a more thoroughly organized missionary system, or one more vigorously and efficiently worked. The system is true to the genius of Methodism, and yet it has a certain apostolic simplicity and catholicity of spirit which may well commend it to the study of every missionary who is intelligently seeking for the best methods, and willing to learn from any wise and true pattern. The native workers are the right arm of this Methodist Mission. There are comparatively few American workers even in the great provinces of Oude and Rohilcund, and among a church of more than 50,000 native Christians. Most of the work is done by hundreds of native brethren, and the American worker is chiefly a superintendent. There are several classes of these native workers. Four or five have even been found worthy to be made presiding elders. Many of them are native pastors of the native churches. Some are evangelists, preaching the Gospel in the villages. But there is another class of native workers which, more than any other, seems to us to be a recovered link in the great chain of personal work, and this is the agency to which, more than any other, it seems to us, under God, the extraordinary success of this mission is due. They are what they call 'pastor-teachers,' a sort of intermediate link between the native pastor and the heathen people. They are humble men, of limited ability and experience, but sincere Christians, full of zeal and new-born love. And they are at work in hundreds of places, with a very small allowance of $15 to $20 a year, as teachers in country villages."

He then describes some of these humble schools which he visited, and adds:—

"Here the teacher opens a little school for the boys and girls and begins to teach them all he knows. He is not very far on, but he is a good way beyond them. And his principal class is the Bible and the Gospels. And so he teaches, and when he can get some of the parents to come in, he preaches to them, and his simple kindness wins the confidence of old and young, and before long there are inquirers and conversions and baptisms. This simple network of schools and evangelists has gradually spread over all the Northwest Provinces of India, and back of it all there has been a deep spirituality on the part of the workers, and a very real outpouring of the Holy Ghost on many hearts. The result is that during the past four years there has been a great ingathering of souls, and 50,000 have been added to the church by baptism. . . . The indications are that this work is likely to prove, not a special and sporadic movement, but the result of certain well-appointed plans and agencies that are likely to *continue* bringing forth such fruit without interruption" (pp. 307 and 308).

Of his visit to Bareilly he writes that at the hospitable home of Dr. Scott he met the students of the Theological Seminary, and "was delighted with those 65 native young men." He also "visited the girls' orphanage, and brighter, sweeter faces we never saw than these 200 dear Rohilcund girls."

And now for the *contrast*. He left Bareilly for Benares—"the Sacred City" of Hinduism—where he wrote these words:—

"We expected much that would at least interest us; but never did we meet with a more heart-sickening disappointment. Some one has said that the place to read 'The Light of Asia' is Benares. We should think it is. . . . The carvings of their most 'sacred' temples were too vile and obscene to look at, much less describe. Well, we are glad we saw Benares and Bareilly—one is the heaven side of India, the other the side that takes hold on hell. God help us speedily to lift this sunken land from hell to heaven!" (pp. 309.)

We next present the

Educational Statistics

of the work in its different aspects, from the simple school to the college and theological seminary, for the culture of these thousands and their families and for the training of a divinely-called native ministry to guide and guard this work of God in the future that lies before it.

	Number of Schools.	Number of Teachers.	Number of Scholars.
Day schools	1,302	1,401	31,734
Sunday-schools	1,822	2,188	70,794
Boarding and high schools	16	34	1,346
Orphanages, boys,	5	16	296
Christian Colleges, male (38 preparatory)	1	5	49
Christian Colleges, female (151 preparatory)	1	4	6
Medical students in Agra College, male			7
Medical students in Agra College, female			21
Theologic'l Sem'nary, Bareilly (216 graduates)	1	5	72
Normal dept., Bareilly	1	3	24
Training school for wives of students (178 grad.)	1	3	42
W. F. M. S. female orphanages	8	27	388
W. F. M. S. homes for homeless women	3	9	100
W. F. M. S. pupils in schools and zenanas (beside 33,000 patients in hospitals and dispensaries in 1893)	302	345	31,259
Total	3,362	4,037	136,059

This table illustrates how thoroughly every interest of this foreign mission bearing on the evangelization and elevation of a great people and looking to its wide extension among them has been attended to. Deducting approximately for the number of scholars attending both day and Sunday-school (say 30,000), and adding the membership in the first table to this one, we have the extraordinary and encouraging exhibit that our missions have already drawn under their care and regular instruction into their schools, churches and congregations a multitude of the people of India—men, women and children—to the extent of 160,000 souls, with the number constantly increasing! Praise the Lord!

Some missionary brethren who do not understand our methods have supposed we have been somewhat hasty in baptizing our converts, but a candid examination has corrected their mistake. This table explains it all. It may be doubted if converts anywhere have ever sought Christian baptism under a more intelligent impulse than what has led these thousands to us. Look at the facts. For thirty-five years our agency has been going through their villages teaching the way of salvation, distributing the Holy Scriptures, tracts and books among them. We have also been giving a Christian education to thousands of their children, and the boys and girls have daily taken to their homes and there repeated and sung the texts and hymns which they have learned in their classes. For years these people have been discussing together this wonderful faith, brought thus to their doors, and now upon the good seed thus sown so widely the Holy Spirit has graciously descended and given it vitality, and this wonderful ingathering is the blessed result. In every one of our schools the Bible is read, hymns sung, and prayer offered. The first thing is to teach them to read the Bible in the simple village school; then follows the Anglo-vernacular school for wider training; then the orphanages, to raise teachers and preachers; then the boarding and high schools; then comes the Christian college, male and female, for special training. Adding the theological seminary, we have thus amply provided for the wide Christian culture of our membership and ministry. To all these we might add our numerous camp-meetings, which are practically for those people high schools of instruction in Christian experience as well as helps to its attainment. There has been no undue haste in our baptisms.

The amount and value of the

Mission Property

in India accumulated for the accommodation and extension of the work, is a very encouraging portion of this exhibit. If I could here introduce the photographs of the principal items they would add greatly to the interest of this table. It is mostly paid for and free, and has no serious burdens upon it.

	Number.	Value in Rupees.
Churches and chapels	145	775,786
Parsonages	165	448,778
Publishing houses, Lucknow, Bombay and Madras	3	196,000
School-houses (beside hir'd halls)	179	446,928
Colleges and land	2	30,500
Theological Seminary	1	22,000
Orphanages, hospitals, etc.		100,000
W. F. M. S. homes, schools, etc.		448,500
Total		2,463,492
Equal, at three rupees to the dollar, to		$821,164

The number of churches reported by the five Conferences in 1886 was only 79. The gain since is 66 places of worship, and is mostly accounted for by the generous response of friends at home to the recent appeal of the writer to build village chapels. The effort was most providential in view of the thousands whom the Lord foresaw we were to receive during the five following years. Without that help how could we have sheltered them now? The fund is not yet exhausted. In the hand of the Mission treasurer there remains available sufficient to erect from forty to forty-five more of these precious chapels. They are building them as fast as the Annual Conferences decide on the localities most needing them. The presiding elders are then authorized to find suitable sites and secure safe titles for the ground. This done, the work is soon put through and the chapels dedicated, and the grateful and simple-hearted converts are able henceforth to hold their services and rejoice "under their own vine and fig tree, none making them afraid."

It now remains only to present the

Yearly Contributions

—the self-help, realized in India for the support and extension of this growing work of God—ere we close this exhibit of the condition which it has already attained.

BENEVOLENT COLLECTIONS—1893.

	Rupees.
Missions	2,590
Sunday-schools	1,736
Church Extension	252
Tract cause	62
Bible Society	316
Children's Day	896
Dispensaries, etc.	1,869
Total	7,521

EDUCATIONAL CONTRIBUTIONS.

English residents, for schools	9,333
Government grants, for schools	53,837
Fees from scholars	86,839
Total	150,009

MINISTERIAL SUPPORT.

Europeans	45,541
Natives, for their pastors	6,482
For Bishops and Presiding Elders	199
For Conference Claimants	622
Total	52,844
Total raised in 1893	210,374
Equal to	$70,000

The grants in aid of our schools are voted on the merits and results, which the government inspector of schools finds by his personal examination of them yearly, while the contributions of the English officers, civil and military, are given and continued on their intelligent conviction of the value of our work among the native people; and higher endorsement than both of these we cannot desire or look for.

It is proper, in closing this article, that I should remind my readers that our success was not due to the fact that the locality chosen was an easy one to cultivate. It was, on the contrary, recognized as a difficult field. Rev. Dr. Ellinwood, senior secretary of the Presbyterian Board of Missions, called attention lately to this fact in a very appreciative article in the columns of *The Church at Home and Abroad*, as an encouragement to others to look for similar success in their own missions. The fact is put in this way: "It has remained for the Methodists of America to realize this success in a much more difficult field, where heathenism was more strongly entrenched in intellect and literature than anywhere else in the world." This great break in heathenism in the home of the Sepoy is God's way of teaching His servants that similar success in China and elsewhere is equally within their reach. Many good men in other missions are sympathetically watching our work and are delighted that there are yet no signs of any cessation of its power. They seem to think that we have discovered the true secret of success in Christian missions, and are earnestly hoping that the Methodist Episcopal Church may prove worthy of her great opportunity to lead on to victory the hosts of God until "the idols shall be utterly abolished and the Lord alone exalted" in India. Oh, may God grant it!

Deeply grateful that I have been spared to present this exhibit of the work which I was honored to found thirty-eight years ago, I close this article, earnestly commending that work, in the flood-tide of its divine prosperity and power of usefulness for the blessed future before it, to the sympathy and increased liberality of the ministry and membership of our church. May God bless them all and our entire staff of workers in India, and their devoted and laborious Bishop, until we meet in that glorious Presence where "he that soweth and he that reapeth shall rejoice together" forever, prays their humble fellow-servant in Christ.

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New England Conference.

Boston District.

Boston Preachers' Meeting.—Rev. John Galbraith, Ph. D., read a very able, thoughtful and trenchant paper upon the appointment of presiding elders. He advocated radical changes in the selection of the men for these important positions, particularly demanding that the ministry should have a voice in the matter. Touching the selection of the two men who are to be appointed to this office in the New England Conference at its coming session, he recommended that the ministers assemble in executive session at Waltham and nominate six of their brethren, from whom the Bishop shall select two for the vacancies which are to occur. Dr. Sherman followed in a more conservative strain, saying that the practice which had prevailed had certainly "worked well."

People's Church, Boston.—There was a large attendance at all the services of this church last Sunday; and as the fruit of the "life-saving services" which have been carried on since the first of January, 85 were received on probation and 23 by letter.

Atlantic.—Ground was broken March 21 at Atlantic (Quincy) for a new Methodist Episcopal Church. Rev. H. D. Deetz, the pastor, offered prayer, and the first shovelful of earth was thrown out by Mrs. P. Wilson, the oldest member of the church. The new edifice will cost about $5,000.

Wollaston.—At the fourth quarterly conference, held March 14, a very cordial request was made for the return of the pastor, Rev. C. W. Wilder, for another year. Miss Edith H. Wilder, the pastor's daughter, has been elected teacher of Latin and Greek in the "Woodward Institute for Girls," Quincy, and will enter upon her work, April 10.

Hyde Park.—The pastor, Rev. W. J. Heath, is delivering on Tuesday evenings a series of practical addresses to his young people. Two recent themes were: "Pride," and "How to Earn a Living."

Whitinsville.—A most pleasant year is now closing, Rev. M. Emory Wright, pastor. Entire harmony and encouraging prosperity have attended the church work. A quiet interest has resulted in several conversions. The Epworth League is helpful, well-officered, and financially solvent. At a recent adjourned session of the quarterly conference a friendly address to the retiring presiding elder, Rev. George S. Chadbourne, D. D., was unanimously adopted. It expressed high appreciation of his character as a preacher, as a counselor, as an administrator of discipline, as a genial and companionable friend, and as a thorough Christian gentleman, with a wish that his term of service might be further extended.

Natick closes the year pleasantly. Notwithstanding the hard times, the church is able to pay all bills without a "scratch meeting" to cover deficiencies. They have also increased their contributions for every one of the benevolences. The Epworth League is in an active and growing condition, and the Sunday-school had last Sunday the largest attendance it has known for several years. Three candidates were baptized and received into the church. The Easter concert was of rare excellence.

Natick has also had a grand temperance victory in a no-license vote, and the election of a temperance board of selectmen. The temperance forces were quietly but thoroughly organized, and an excellent ticket for town officers nominated. For a year a rum board of selectmen have been running the town under a no-license law—result, free rum. The last Sunday night before the election a temperance rally was held, the speaking by home talent, and the theme home affairs. Among other things Dr. D. H. Ela, pastor of the Methodist Church, made a convincing argument to show that the town officers had not done their duty, producing in proof six bottles of whiskey and naming the places where each was purchased. Before midnight of election day the sellers were carting away their stock. U.

Worcester.—The Conference year draws rapidly to its close. In view of probable changes, the pastors and their wives met at Trinity parsonage and enjoyed an evening of unmitigated pleasure. Who so near each other as Methodist preachers and their wives? Rev. W. N. Richardson, on behalf of the ministers, in a neat little speech presented Rev. W. T. Worth with two volumes, morocco bound, of "The World's Parliament of Religions." Though taken by surprise, the recipient rallied to the occasion and wittily accepted the brethren's gift.

The Social Union, under its new management, held its first meeting at Webster Square Church, and scored a great success. Over three hundred sat down to supper and afterward enjoyed a feast of reason and flow of soul. A unanimous vote was passed urging the proposed change of district lines.

Trinity held its fourth quarterly conference, March 5—a most harmonious and pleasant gathering. Affected as other churches by the hard times, before the session was over all arrearages were provided for, the pastor was requested to return for the fourth year, and a series of appreciative resolutions were passed in honor of Dr. Chadbourne, whose term of presiding elder closes at the approaching Conference.

The work in the *City Missions* proceeds apace under the unflagging and wise zeal of Rev. A. Sanderson. The achievements in this work the past two years vie with a chapter from the Acts of the Apostles, and I move an immediate change of this missionary's name from Alonzo to Paul. It can be done by act of legislature.

Tonight's paper brings tidings of Mr. E. H. Johnson's death in Lynn, a right loyal man to Methodism and a friend of pastors. Many kindnesses did we receive during our five years' pastorate in good old Lynn Common, *primus inter pares* among all New England churches.

The Woman's Foreign Missionary Society of Trinity celebrated the silver anniversary of this Society's organization with silver bells and silver mottoes and beautiful drapery and appropriate music and supper and speeches—a most excellent one from Rev. Dr. S. L. Gracey, who at a moment's notice took Miss Danforth's place, who was absent through illness. The Doctor is looking well, spoke vigorously, and is evidently renewedly equipped for successful pastoral work. An original poem was read by Mrs. L. F. Harrison, the most efficient president of the Trinity auxiliary. Mrs. W. T. Perrin, of South Boston, formerly pastor's wife at Trinity, was present in the afternoon, to the great delight of her many friends, old and young, and gave a brief and interesting address. Voluntary silver offerings to a very satisfactory amount were made to the cause, one lady giving $25. What a splendid organization the W. F. M. S. is!—and also the Home! My life is valuable. J. D. P.

Springfield District.

Springfield, Preachers' Meeting.—At the last session an admirable paper was read by Rev. I. S. Yerks, of East Longmeadow, on "The Jew." The paper was thoughtful, scholarly and finely written. It provoked much interesting and profitable discussion.

Trinity.—The year has been a prosperous one. The pastor, Rev. Henry Tuckley, has received, during the year, 28 on probation and 50 by letter, which, after deducting deaths and removals, make a good net increase. The spiritual interest is manifested in good congregations and standard church work. In spite of the hard times, the benevolences of the church will equal the aggregate of last year, while the current expenses at Jan. 1 showed a favorable balance. The church has shown genuine interest in the care of the poor of the city. A special collection for this cause netted $400. Mr. Tuckley has been unanimously invited to return for his second year.

Swedish Church.—This church, organized last June with 12 members, now has about forty, with a good attendance at all the services. This heroic little band raised, on a recent Sunday, $50 for missions; their total benevolences will be about $60. Mr. Larson, the successful pastor, is invited to come back, which he wishes to do. The society will increase his salary from $100 to $200—perhaps more. Every other Sunday afternoon Bro. Larson goes to Florence, where he gathers a congregation of thirty-five to forty.

The Social Union of Preachers' Wives will meet with Mrs. Dr. William Rice on Friday, March 30. A paper will be read by Mrs. Rice, reviewing some of her early experiences as a preacher's wife.

Holyoke Highlands.—There are constant accessions to this growing church, several being received at each communion. Rev. B. F. Kingsley, the pastor, reports some shrinkage in the church aid collections, which he has taken this year for his church, but is trying hard to bring them well up by Conference time.

Social Union.—There has been a revival in Springfield—of the "Connecticut Valley Methodist Social Union." Yes, it lives again, and will exhibit itself with renewed vigor on Friday evening, March 30, at Trinity Church. The reception is at 6 o'clock and banquet at 7 o'clock. Its "special object" is declared to be "to suitably recognize the fact that, at the approaching Conference, three of our faithful and honored ministers will close their pastorates in this city." The "special features" as set forth by the tasteful "announcement" will consist of "short after-dinner speeches by Revs. F. H. Knight, L. H. Dorchester and C. A. Littlefield." A brief response will be made by Dr. William Rice. Rev. Dr. Woods and Presiding Elder Thorndike will also take part. A very large attendance is expected. C. A. L.

N. E. Southern Conference.

Providence District.

March 4, *Haven Church, East Providence*, enjoyed another great day. The pastor, Rev. L. G. Horton, baptized 12 persons, and received 15 on probation and 2 by certificate. In the evening two were forward for prayers.

The union revival services in *Bristol* are now brought to a close. The glorious work still goes on in the State Street Methodist Church. Sinners are still coming to God in the regular services of the church and at their homes. A very large and thoroughly wide-awake company of converts is now committed to the care of the church. The revival has reached the very best families of the community. Students of the State Normal School and five students of Brown University are among the number of the converts. At a recent service four sisters, all young ladies, knelt at the altar side by side seeking the Lord. It was a wonderful sight, increasing the joy of two worlds. The space in front of the altar was crowded with those whom the pastor, Rev. W. J. Smith, called forward to be received on probation on March 11. After appropriate services and the giving to each the Probationer's Hand-book, they took the front seats and listened to a sermon especially prepared for probationers. Few, if any, of the members of the church ever witnessed such a scene before. The hard times closed the Herreshoff Boat shops more than three months and the National Rubber Works over two months, and since they started they have been running much of the time on short time and reduced wages (our people depending largely upon these industries for their support), and yet in spite of these discouragements the people have given systematically and liberally toward the current expenses of the church and have provided for the payment of the last dollar. The stewards have also paid this year debts previously incurred to the amount of $700. The pastor, the stewards and the rank and file of the church have co-operated heartily in bringing about these results. The benevolent collections will not be materially affected by these vigorous and successful efforts to provide for the current expenses of the church and remove old debts.

Prof. B. P. Bowne, of Boston University, read a profound and interesting paper before the Methodist Ministers' Meeting in Providence, March 12, on "Ethics and Religion." A large number were present and enjoyed it much. Such subjects ought to be discussed more frequently in these meetings.

A grand reunion of former students of the East Greenwich Academy was held at Tillinghast's Trocadero, Providence, Feb. 23. The banquet was very properly followed by a "feast of reason and flow of soul," in which many distinguished sons of the institution paid tribute to the "days of Auld Lang Syne." The invited guests of the evening were D. Russell Brown, Governor of Rhode Island; Hon. Charles Matteson, Chief Justice of the Supreme Court; Hon. Pardon E. Tillinghast, Associate Justice of the Supreme Court; Dr. E. Benjamin Andrews, president of Brown University; Prof. J. C. Van Benschoten, LL. D., of Wesleyan University; Prof. and Mrs. Alonzo Williams, of Brown University; Dexter B. Potter, esq., and others. Letters of regret were read from Senator N. W. Aldrich, President W. F. Warren, Dr. Chas. H. Payne and Bishop W. F. Mallalieu, who could not be present. Dr. Blakeslee made a capital speech, showing the present condition of the Academy to be far more prosperous than ever before, in response to the toast, "Our Alma Mater." The guests spoke eloquently, to the great enjoyment of the audience. Professor Alonzo Williams was the toastmaster for the evening, and was also elected president of the permanent organization which was formed for similar annual meetings. This was a happy thought, and will be of much benefit to the Academy and a means of real enjoyment to the old students.

On the first Sunday in this month Rev. George E. Brightman, pastor of the church in *Attleboro*, baptized 1 infant and 5 adults, and received 5 persons on probation and 4 by certificate. Three different denominations were represented by those who presented these certificates.

The new society at *Forboro* still continues to prosper. Large congregations attend all the services under the pastorate of Rev. W. J. Kelley. The church was organized seven months ago, and on March 4 the first reception from probation took place, when 6 came into full connection. Two were also received on probation.

President C. W. Gallagher, of Kent's Hill Academy and Female College, Maine, has been spending a few days among his old friends and

[Continued on Page 12.]

The John P. Lovell Arms Company have demonstrated by their bicycle output of many years that a thoroughly high-grade wheel can be put on the market at a price lower than those of other leading manufacturers. Their catalogue for 1894 is an exceedingly attractive one. A great variety of bicycles are offered, adapted to all ages and both sexes. We are familiar with one of these—"Model 18. Light Roadster or Road Racer." Its weight is only 25 ½ pounds, and yet so excellent are the materials used that strength is not sacrified, and the wheel can be relied upon for all kinds of road use. To *know* this wheel is to know a wheel which has no superior and is yet cheaper than any other on the market.

From the Republic.

BOSTON, Sept. 9.

"Among the many advertised remedies for the cure of coughs and colds there are a great many that have no great merit. Having recently occasion to use something for the cure of a severe cold, inquiry was made among some well-known druggists in our city, and they were unanimous in the recommendation of Adamson's Botanic Cough Balsam, and say that it gives satisfaction in every case."

Horsford's Acid Phosphate,

A Brain and Nerve Food

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BICYCLES

AT 5 P. M.

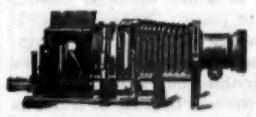
To err is human—and there are some women who are so human!

It is a great error for a woman to suppose that she can do without a Five o'clock Tea Table. Time was when an afternoon caller took large chances on the tea question, but today every caller expects her sip of tea by all social right.

As to tea serving, there is the correct and the clumsy way. It only needs a moment's thought to recall how cleverly the whole business may be managed with a Tea Table such as this.

You have waited so long to purchase your Tea Table that the blessing of the Delayed is yours. Owing to the Extensive demand, they are now manufactured in enormous quantities and sold for a mere trifle. We are naming very low prices on some of our best patterns.

PAINE'S FURNITURE CO., 48 CANAL ST. {Near Northern Railroad Stations} BOSTON.



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Agents Wanted.—Write for terms.

The Family.

RESURRECTION.

"O life, that we cannot lose without so many deaths! O death, which we cannot have but by the loss of so many lives!" — *Madame Guyon.*

I was a corn of wheat
That fell in the ground —
Out of the sunlight sweet,
Out of the sound
Of human voices and the song of birds;
Yet in the damp and death I heard the words,
Once spoken in the dark, and now more plain:
"Ye must be born again."

"O earth, earth, hear," I cried.
"The voice of the Lord!
Open your prison wide —
Fulfill His word!"
But denser, darker, round me closed the earth;
It was a day of death, and not of birth;
And crushing human feet passed o'er the sod
That shut me out from God.

There was no way, no choice.
No night, no day,
No knowledge, no device —
Only decay!
Yet at my heart a little flickering life
Remembered God and ceased its useless strife;
Remembered the command it could not keep,
And fell asleep.

When life began to dawn,
The song of a lark,
With the subtle sense of morn,
Fell through my dark.
And tender sounds of happy growing things,
Or the soft stirring of a chrysalis' wings,
Thrilled all the under world, sunless and dim,
With an Easter hymn.

Then the great Sun leaned low
And kissed the sod.
Ah! what was I, to know
The touch of God!
The dumb earth melted at His voice, and I
Stood face to face with Him beneath His sky,
And all around — within, below, above —
Was life and love.

— *Mary A. Lathbury.*

Thoughts for the Thoughtful.

A lock was shown to Gotthold, constructed of rings, which were severally inscribed with certain letters, and could be turned round until the letters represented the name Jesus. It was only when the rings were disposed in this manner that the lock could be opened. The invention pleased him beyond measure, and he exclaimed: "Oh, that I could put such a lock as this upon my heart!" — *Selected.*

* * *

So long as we are conscious of self we are limited, selfish, held in bondage; when we are in harmony with the universal order, when we vibrate in unison with God, self disappears. Thus, in a perfectly harmonious choir, the individual cannot hear himself unless he makes a false note. — *Amiel.*

* * *

She dropped suddenly upon her knees beside the window seat. "I have done the best I knew. Lord, if I was in a hurry, and did not wait for all Thou hadst to say, if I have made anything wrong today, oh, put it right, or make right come of it!" And so she got up again, leaving it there, where she left everything. He both could and would, she knew; though mistake were piled on mistake in all their lives. Was it not what He came and is with us always for, to *judge* the world? — *Mrs. A. D. T. Whitney.*

* * *

It was not a day of feasting,
Nor a day of the brimming cup;
There were bitter drops in the fountain
Of life as it bubbled up,
And over the toilsome hours
Were sorrow and weakness poured,
Yet I said "Amen," when night came;
It had been a day of the Lord.

A day of His sweetest whispers
In the hush of the tempest's whirl;
A day when the Master's blessing
Was pure in my hand as a pearl.
A day, when, under orders,
I was fettered, yet was free;
A day of strife and triumph,
A day of the Lord to me.

And my head as it touched the pillow,
When the shadows gathered deep,
Was soothed at the thought of taking
The gift of childlike sleep;
For what were burdens carried,
And what was the foeman's sword,
To one who had fought and conquered
In a fearless day of the Lord?

— *Margaret E. Sangster.*

* * *

To what does the cross call? To Christlike holiness; to the realization that every gift and grace, every faculty and energy, every motive and thought, belong to God. Pure as the water without a taint; as a diamond without a flaw; as the light that bathes the world in splendor. What were men intended to be? What Christ was. What word condenses His character better than any other? Holiness. No thought of self; no plan for self; everything for humanity! So pure in heart that He could see God! To that all are called — to the very character of Him who hung upon the cross. Is the ideal high? It cannot be too high. Is it an impossible ideal? When Robert Morrison started for China, an incredulous American said to him: "Mr. Morrison, do you think you can make any impression on the Chinese?" "No," was the reply, "but I think the Lord can." That ideal of perfect, flawless, stainless purity, can it ever be realized by such beings as ourselves, stained by unholy memories and polluted by foul thoughts? Is not that a height beyond our reach? I fancy that I hear some incredulous man say, as he looks out over the fields loaded with snow: "The idea that a harvest will ever grow in these cold and icy fields is absurd!" It is absurd to you and me, but not to Him who can send His sun to melt the snow and His rain to nurse the seeds that were sown before the snow had fallen. To the very life of God we are called. It is impossible to us, but not impossible to Him. — *Rev. Amory H. Bradford.*

* * *

To be able to say, "This or that is 'not for *me*,'" is to have a very calming and sustaining influence operating on the mind. It will make us feel *settled*. The matter is decided, so far as I am concerned. A calm often follows the settlement of a matter, even though that settlement has not taken exactly the form which we should have chosen. We are something like David: when the child was alive, and there was a possibility of its recovery, he fasted and wept; but when it was dead, he rose up and ate and drank — he accepted the inevitable. While things are in doubt, and we do not know which way they will turn, we are often agitated, unsettled — nothing is accepted — and this can only be met by our putting ourselves into the hands of God, determined each one to accept what is or is not to be for him ("for me" or "not for me"). — *Rev. P. B. Power.*

* * *

The recognition of the Sender, the absolute submission of our wills to His, must run through all the life. You may do your daily work, whatever it be, with this for its motto: "The will of the Lord be done." And they who thus can look at their trade or profession, and see the trivialities and monotonies of their daily occupations in the transfiguring light of that great thought, will never need to complain that life is small, ignoble, wearisome, insignificant. As with pebbles in some clear brook with the sunshine on it, the water in which they are sunk glorifies and magnifies them. If you lift them out, they are but bits of dull stone; lying beneath the sunlit ripples they are jewels. Plunge the prose of your life, and all its trivialities, into that great stream, and it will magnify and glorify the smallest and the homeliest. Absolute submission to the Divine will, and the ever-present thrilling consciousness of doing it, were the secret of Christ's life, and ought to be the secret of ours. — ALEXANDER MACLAREN, D. D., in "The Wearied Christ."

THE ART OF CONVERSATION.

CONVERSATION is a thing which does not receive the amount of cultivation it deserves. It is in reality one of the fine arts, and susceptible of almost unlimited improvement. Yet comparatively few give it much attention. Surely this is a great mistake. Conversation is an accomplishment containing within itself manifold powers of usefulness as well as enjoyment. It avails as nothing else can for the calling out of one's feelings, the development of one's thoughts, the impartation of precision to one's ideas, and the impressing upon the memory what one has read. The more we talk about things, the more we become interested in them, and the more we interest others in their behalf. He who has learned how to handle his tongue with skill by the fireside or in the social circle, is able to impart much pleasure at little cost, and sometimes will do great good almost unawares.

Conversation has been called the art of talking agreeably about trifles, inasmuch as in general society serious discussion on matters in regard to which opinions clash is considered out of place. There is truth in this, and yet surely none but the empty-headed would be perfectly satisfied to spend an evening on nothing but trifles. Happy they who have the tact to make of trifles an easy introduction to more weighty things that shall tend to the improvement of both head and heart! A good conversationalist is to be heartily congratulated, and so is the company that is favored with his presence. That so few are fitted to receive this title, is partly the fault of those who are charged with the education of the young. Let parents and teachers look to it.

MILLY'S AWAKENING.

Julia S. Lawrence.

MILLY RAWSON intently studied the slip of paper she held in her hand.

"'But rather give alms of such things as ye have,'" she read to herself again, thus losing entirely the leader's opening remarks. "Then if you haven't anything to give, you can't give it, can you? There is Mrs. Gray over there; she is forever going about with some subscription paper or other, and always looks so shocked when I say I have nothing to give. I am glad she is here tonight to hear me read this."

This was Milly's first attendance at an Epworth League meeting. Not but that she had been invited many times before, but tonight Miss Frisbee, the minister's pretty little sister, had been so persistent in her invitation, and had met all of Milly's manufactured excuses in such a common-sense way, that she had gone at last from sheer inability to find a good reason for not going.

"Every one who knows our family must understand that we have nothing to spare for the heathen, at home or abroad," she went on in thought; "but I did not know before there was anything in the Bible to help prove it; though it does prove it by the 'rule of contraries' as Dick calls it." She was so accustomed to being on the defensive that she unconsciously took that attitude against herself. "I wonder when I shall be called upon to read this. Won't Dick be surprised, though, when I tell him I took a part in the meeting!"

Then she turned her attention to what was going on around her. Her lip curled in scorn as one read: "Of every man that giveth it willingly, with his heart, ye shall take my offering;" and another followed with: "God loveth a cheerful giver."

"The leader has evidently selected all the passages in the Bible he could find about giving, without stopping to think whether there was any connection between them or not," she thought, disdainfully.

"Number nine," called the leader just then, and Milly arose and read, in a clear, distinct voice: "But rather give alms of such things as ye have," throwing a meaning glance across at Mrs. Gray, however, as she sat down.

"I think the Revised Version makes that text a little clearer," commented the leader: "'But give for alms such things as are within.' Too many are of the opinion that 'giving' implies only the bestowing of money. Money is necessary, to be sure, to relieve suffering, to spread the Gospel, and to push great enterprises; but the choicest gifts are from the treasury within. Our Saviour when upon earth had no money to give, yet He was a model of benevolence, for He constantly gave of Himself, what each most needed, to all who came near Him. There is no one but has something about him which he can use for the comfort or happiness of others. We who are courageous by nature should give of our courage to those who are timid; we who are cheerful by nature should give of our cheerfulness to the gloomy and morbid, lest it be said of us, 'These ought ye to have done, and not to leave the other undone.'"

Milly was very uneasy during these remarks. Her cheeks burned and her eyes flashed dangerously. "He means me," was her first indignant thought; then as he continued, and she saw the absurdity of such an idea, a great wave of longing swept over her — a desire to be of some use in the world. But this feeling did not last long either.

"'There is no one but that can be of use to others,' she repeated to herself scornfully. "Precious little he knows about that! They all talk that way; it sounds well in public, I suppose. The idea of my helping any one! Father says I don't earn my salt, mother says I shall never amount to anything in the world, and Dick — well, I imagine Dick enjoys me — when he can spend the time."

The thought of her brother Dick, whom she truly loved, drove the frown from her face and the bitterness from her heart, and once more she gave her attention to the Bible reading.

There were only a few texts read after this, and then the leader arose and announced the hymn. Now the singing, at the opening of the meeting, had amused Milly greatly. She did not know, though, that the organist was out of town, and that the young girl who presided at the organ that night was unaccustomed to playing in public, and did so only because she felt it was her duty.

The people of S—— were not musical people, and the few really good singers the place afforded were not church people; and so the organ had trembled through the opening hymn, the organist scarcely hearing the voices around her, and growing more and more confused because she thought no one was singing but herself, till the singers, accustomed to the organist's strong voice and energetic playing, lost confidence in themselves and the music became fainter and fainter.

"Just the way Dick and I, when we were little, used to let 'the old cat die' when we had swung long enough," thought Milly, mischievously. But when the little organist took her place the second time, the girl's pale face touched Milly's heart with a strange pity, for she was ever a creature of impulses. "'Give those things which are within,'" she said to herself, turning suddenly to the book which Miss Frisbee had offered her, and which, until now, had been held at arm's length.

The first notes of the hymn wavered faintly on the air, the next were covered by Milly's full, rich voice, and by the time the second line was reached, the singers had recognized a leader, and, regaining their confidence, sang with enthusiasm, till every corner of the little room was filled with melody.

The grateful look the organist gave her as she took her seat gave Milly a new sensation. She scarcely knew herself; all desire to criticise or ridicule had left her, and in its place was a great longing for something better, she knew not what. She wished her life could be different — that she might do for others and win such looks of gratitude often.

How she enjoyed the rest of the meeting! Everything seemed to inspire her with the hope there was something in the future for her to do and enjoy; and as she joined in singing the last hymn, "Help a Little! Help a Little," her heart responded: "I will! I will!"

When the meeting was closed, they all crowded about her. "Glad to see you here," said the leader, cordially. "I hope you will come again." "You were a great help to us tonight," said another; while the little organist gave her hand a loving squeeze and whispered: "Thank you, so much!"

Milly walked home as in a dream, paying little heed to Miss Frisbee's pleasant chatter; but when she was left alone at her own door, she walked to the end of the little veranda, and stood there a moment, letting the cool breeze fan her cheeks.

"'There is no one but that has something about him which he can use for the comfort or happiness of others,'" she said aloud. "I believe that is true, and I'll prove it, too." Then lifting her eyes to the starlit heavens, she added: "What was it they read, over there, about God's opening the windows of heaven and pouring out a blessing? It looks as though a window was opened up there, just a little, and there is a faint light shining through, for me."

SUNDAY READING AND CONSCIENCE.

IN a Boston boarding house roomed sixteen clerks, honest and well-disposed, and belonging to good families. All of them were of the age when the boy, just merging into manhood, generally makes decisions as to his conduct that result in final good or evil.

Three of the young men, who occupied one of the rooms together, were recent acquaintances, and their first Sunday morning in the house brought a trial of moral courage which is interesting to relate.

The hours between breakfast and church time must be whiled away somehow, and two of the roommates busied themselves with miscellaneous reading.

The third felt a desire to take out his Bible and read it, as he had been taught to do at home. Fearing ridicule, he hesitated a good while, but conscience presently impelled him to go to his trunk and lift the lid. Cowardice suggested that it would look "sanctimonious" to be seen reading the Bible. He shut the lid down and walked away.

After nearly half an hour of struggle conscience triumphed again. He rose and went to the trunk a second time. His hand was on the Bible. Again his courage failed him. As he was turning away one of his companions called out: —

"What's the matter, Ike? You're as uneasy as a weathercock."

Ike laughed, and told the truth like a man. To his surprise both the others confessed that they had had the same struggle and defeat. Each thought that he ought to read his Bible, but was afraid to be seen by the rest.

The next minute all three had their Bibles in their hands, and read them together during the next half hour. They agreed to do this every Sunday. The ice was broken.

The next Sabbath morning, while they sat quietly reading, two of the clerks from another room came in.

"Hullo!" they exclaimed. "What is this, a conventicle?"

The three Bible readers frankly told of their agreement. The visitors confessed that only cowardice had kept them, too, from the same duty. They promised to begin at once, and they did so. The example spread, till each of the sixteen clerks in the house spent his Sunday mornings reading the Bible.

Every one of these youths is today a useful man. We cannot, of course, say that the mere reading of the Bible on those Sabbath mornings made these men what they are. We can say, however, that the principles of the Bible must have influenced their lives for good, and the associations which, with such a habit, they would naturally seek must necessarily have been honorable and elevating, and have tended to their success in life. One of them, who afterward became a minister, related the facts we have given.

One boy's courage to do right may determine not only his own future well being, but that of many others besides. — *Youth's Companion.*

The world we're passing through is God's world as much as any we're ganging to. . . . Dinna think of the milestones, think o' the step. — *Edmund Garrett.*

League Prayer-meeting Topics

April.

Rev. Matthias S. Kaufman, A. M.

April 1 — "Malachi: The Last of the Prophets." (Mal. 14: 1-21.)

The Holy Canon discloses to us nothing of the personal history of this sacred bard. However, a fairly well-authenticated apocryphal story places his birth at Sopha in Zebulun after the Captivity. It states, also, that the name Malachi was given to him because of great personal beauty and a pure, unblemished life. Further, that he died early, and was buried with his fathers. The four closing chapters of the inspired record reflect for us his earthly mission. Living as he did during the decline of Hebrew poetry, we miss the glowing eloquence of Isaiah and find instead a clear, polished diction after the argumentative order. The ancient dramatic style is replaced by a sort of dialogue between Jehovah and the people. The prophecy may be readily arranged in three divisions: —

1st Section. This is addressed, in the first place, to the people in general, and asserts God's love for them and His fatherly care; secondly, to the priests, who had been the principal movers of the defection from the true worship. This section closes with a fine portrait of the faithful priest.

2d Section. Here the pure messenger reproves the people for their intermarriages with idolaters.

3d Section. Now God is pictured as a righteous Judge. The awful day of judgment is depicted, ushered in by Elijah or John the Baptist, and the final severance of the good and evil is set forth.

LIFE AXIOMS.

1. Man is given no choice concerning the time or place of his birth. When he awakens to a consciousness of life — that he is an active factor in a great age — it then stands him in hand to adjust himself to the situation and make himself felt for the right in the language of his day.

2. Man is granted no choice of natural inheritance. The law of heredity settles this question. His nationality, whether Indian, Italian, English, or what not, is determined for him. He may descend from a long line of clergymen or from a vagabond ancestry. Yet no impossibility is required of him. Ability must match requirement. All the circumstances are duly considered by our just Judge.

3. While necessity is a large element in life, there is left to every human being a sufficient measure of freedom to make him responsible for the outcome. Doom and destiny are always self-imposed, and never forced upon moral beings.

April 8 — "The Earth is the Lord's." (Psalm 24.)

How inspiring the thought! How delightful to know that the earth is now the Lord's! Not that it was His before the fall and will be His again with the millennium dawn, but *now*, just as it is, it belongs to Him. What significance this gives to our planet in all of its bearings!

1. It is His by right of creation. Satan had nothing to do with bringing our globe into existence. Jehovah's word went forth, and the elements obeyed. Land and sea, mountain and plain, forest and fertile field, all took their places and yielded their peculiar benefits. The sun arises to an unwearied round of evidences of Almighty power, while with evening shades the moon takes up the wondrous tale and proclaims nightly the story of loving beneficence. Every stream rejoices with His bounty, and every breeze is redolent with His goodness.

"The heavens are a point from the pen of His perfection;
The world is a rosebud from the bower of His beauty;
The sun is a spark from the light of His wisdom;
And the sky a bubble on the sea of His power."

2. It is His by preservation. In this He is alone. No outside aid is added. Onward roll the seasons in ever-pleasing succession. Thousands of times have the buds sprung, the shimmering grain with the sunbeams coquetted, and golden sheaves gladdened the harvest home. But why this wondrous uniformity? Who has maintained this striking regularity through the centuries? Only the great Original could have done it. To Him it legitimately belongs.

3. It is His by redemption. Sad indeed is it that the crowning work of the Creator should deliberately walk into sin. Down he went, while wondering angels stood in awe, and the divine Son's heart melted with compassion. Thus was He slain for man "from the foundation of the world." Creation, preservation and redemption give God a triple title to the earth.

MELODIES.

1. Mount with the lark to carry aloft your hymns of joy! On wings of rapture bear His praises to the very gates of light! Sing, O sons of men, for the earth is now the Lord's!

2. Rejoice in the assurance that God's purpose in this earth is a benevolent one. Satan has much less to do with its control than most persons imagine. This world is beautifully designed and wisely adapted to its use — that of developing human life and bringing it to its finest attainable state.

3. La Place once ventured to assert that he could devise a better planetary system than ours, but the assertion only demonstrated his ignorance and folly. God pronounced it very good, and a genuine poet says, —

"O world as God has made it! All is beauty."

Another exclaims, —

"This world is very lovely. O my God, I thank
Thee that I live!"

To these lofty sentiments the Christian heart beautifully responds.

4. The poet and painter Blake stroked a little girl's head and said to her: "May God make this world to you, my child, as beautiful as it has been to me." Truly, there is beauty everywhere for eyes that see and hearts that love!

PRACTICAL TEACHING.

The only real earthly evil is that which flows from man's free abuse of his freedom. It is man's inhumanity to man and to himself that "makes countless millions mourn." Human guilt creates all the discords that disturb God's designed melodies. Earth may be to each pure soul "Paradise regained."

April 15 — "The Lord a Shield." (Psalm 3.)

The shield suggests protection. It is claimed that the shield of Myrillus not only secured him in battle, but when shipwrecked it wafted him to land. What the shield was to this warrior the Lord is to His children, and a thousand-fold more.

1. He shields us by a wall of defence. When Felix of Nola was being closely pursued by some murderers, he retreated into a cave. No sooner had he entered than spiders wove their webs across the opening. The pursuers, seeing the webs, passed by without looking in. The flimsiest defence provided by Him is surer protection than coats of steel or walls of stone without His favor.

2. Sometimes He protects by thwarting our plans. An English merchant started for a fair at Bristol. On the journey he was taken ill and detained so long that he returned home instead of carrying out his design. A few years afterward he was present at the execution of a criminal. In conversation with him he was startled to learn that his own life would have been taken had he proceeded a half-mile further toward the Bristol fair. His gang knew of the merchant's whereabouts, and had planned to waylay and rob him, and then murder him to prevent detection.

3. He rewards loyalty and devotion to Himself by special protection — as in the case of Daniel and the Hebrew children. It is related that a little band of three hundred converts in the service of Madagascar's king refused to worship idols. Unflinchingly they maintained their convictions. As they were needed in an immediate battle, the commander decided not to do away with them at once, but to place them where they would be slain in all probability. They encountered the enemy in a deep ravine, and fought heroically through a terrible battle; but at its close not one of their number had received even the slightest wound. This demonstration of Divine protection led many natives to espouse Christ.

4. He protects by impressing us to take measures for our own safety. John Knox was wont to sit at the head of his table with his back toward the window. One evening, however, he felt impressed not to occupy that seat himself nor to allow any of the family to do so. That very evening a bullet was fired through the window to kill him, and grazed the vacant chair.

5. His protection is needed every instant. Sad and perilous is the moment when we become self-sufficient and decide to take matters into our own hands. When the great Napoleon reached the point where he said, "I propose and dispose too," then his star of destiny began to pale, and sank to rise no more.

SHIELDS.

1. We cannot expect God's protection unless it is earnestly desired. Hence prayer is a valuable shield.

2. We must believe that God not only can, but will, guide our steps aright and protect us from ill. Hence faith is an indispensable shield.

3. It is possible for us to receive and reflect so much of the Divine nature that our lives shall be enveloped by a Christly atmosphere. Hence love may be our all-encompassing shield.

April 22 — "The Gladness of His Service." (Psalm 4.)

The leaves wavering, changing, and even dancing about in the breeze, are only an outward expression, and yet they attract us to the storm-defying old oak. The ivy, although frail and weak in itself, is yet a thing of great impressiveness as it clings to the old castle by a million fingers. It is that that we see, more than the structure. Thus it is with gladness, the sunshine of Christian service. It is the gladness that attracts strangers. To them it becomes the smile of hope, the grace of encouragement, and the melody of righteousness. Sing, O Christian, in thy upward march! Sing in thy ascent to the summit of thy possibilities! Sing, for even the stars make music in their obedient revolutions!

1. Be glad because of the supreme Ruler. High above all crowned heads, high above all kings of science, art, or literature, is the King of glory. With Him we are co-laborers in redeeming a world from guilt. How honored are we! Well may we strike our harps to sweetest strains and sing aloud His praise!

2. Be glad because of thy high estate. Separated from the doers of evil, we are leagued with the elect of all ages. For associates we have the beautiful and true, as examples the brave and loyal.

3. Be glad because of thy opportunities. The one opposing Christ is a mole burrowing under the sod. The Christian is the eagle soaring aloft with eye on the sun. Unfortunate worldlings are like the crustacea in the Stygian waters of Mammoth Cave. The front of the eye is perfect in these little creatures, but by a choice of darkness and long neglect the optic nerve has become atrophied. Having eyes, they see not. While Christians are children of light, every opportunity improved brings more light, and with ever-increasing light is ever-increasing gladness.

JOY BELLS.

1. Haydn being asked why his church music was always so cheerful, replied, "I cannot make it otherwise. When I think of God my heart is so full of joy that the notes dance and leap."

2. As the soldiers marched to the battle of Leuthen they struck up a grand old hymn. "Shall I stop them?" said a general to the king. "No," was the answer. "Men that can sing like that can fight."

3. "There's music ever in the kindly soul;
For every deed of goodness done is like
A chord set in the heart, and joy doth strike
Upon it, oft as memory doth unroll
The immortal page whereon good deeds are writ."

April 29 — "What is Man?" (Psalm 8.)

1. Physically he is an animal, with bone and muscle, nerve and organ, very similar to those of the beast that perishes. In chemical composition he includes the elements of all the inorganic and organic kingdoms. From the dust his body sprang, to the dust it must return.

2. Aristotle calls man a social animal, and surely he has a marked social nature. Solitude continued is desolation. Solitary incarceration in prison often results in mental derangement. Companionship, fellowship, communion, are essential to human life.

3. Man is an ethical being. He has conceptions of right and wrong, of merit and demerit, of conscious responsibility.

4. He is an intellectual person. He can think and reason, compare and form judgments.

5. He is an esthetic, so constituted that beauty, both material and immaterial, awakens most pleasurable emotions in the soul.

6. He is a spiritual being, reaching out after God and truth, and reaching up into the invisible and eternal.

7. No one of the above designations can tell us what man is. In himself he combines them all. He is an entity. He is a unity manifesting himself in all these different ways.

MOUNTAIN GLEAMS.

1. The full-grown oak interprets to us the content of the acorn. So the perfected man alone can adequately interpret the content of man's true nature.

2. Not what he appears at the present stage of growth, to his own blurred vision, but what he is capable of becoming when the Divine ideal shall have been realized, must tell us what he is.

3. Carlyle being present at a discussion of the theory of evolution, declared, after a long silence, that the gentlemen present might trace their descent from a tadpole or an ape, but, as for himself, he preferred David's position: "Thou hast made me a little lower than the angels."

4. Michael Angelo carved his famous statue of David from a block of marble which had received an indentation that would have defied a novice. But under the chisel of this celebrated artist the imperfection disappeared. Thus does the Divine Artist work out our flaws that He may present us faultless before the throne of His glory.

GENUINE POLITENESS.

THERE is perhaps nothing that counts for more in the domestic happiness of its possessor, as well as many worthy people with whom she will come in contact, than a polite manner to servants. To be essentially kind to one's maid, in the way of gifts and indulgences, is one thing, and to treat her with real, genuine politeness, which has no relation whatever with formality, is quite another.

The young college girl who treats the servants who have contributed much to her comfort during the long years of her college life, with polite and sympathetic consideration will find, when the final farewells have to be spoken, that she has other friends than those of the upper circle of schoolmates and faculty — humble friends, perhaps, but real friends, nevertheless — friends who, so long as she lives, will meet her with smiling, grateful recognition, and be eager to do her a service.

Said one college girl to another: "Margery, I don't know how it is that you get on the good side of the maids as you do. There's the girl Ellen, now. I've given her innumerable quarters during this term already, and while she serves me faithfully, she doesn't care a fig for me, and I feel it."

"Well," replied her companion, blushing a little, "I'm sorry to say I haven't had any money to give her; but, to tell the truth, I'm rather fond of Ellen."

"And what were you doing with her in your room last night?"

"Oh, well, finding fault with her more than anything else, I suppose. The truth is, she looked so dowdy in that ill-fitting blue waist she was wearing that I couldn't stand it, and I made her take it off and let me run up the seams a little, and I basted a white ruche that I happened to have around the neck. The poor girl has had a hard time, I fancy. She has a crippled sister, you know, to whom she sends nearly all her wages."

"No, I didn't know. You are a dear girl, Margery, and you can do these things; but if I should alter a servant's dress, and listen to her talk about her own people, I should be afraid she would forget her position."

"Well," said Margery slowly, for she felt that she was treading on dangerous ground, "my experience is that serving-girls rarely forget their positions. They only resent being reminded of them."

And this recalls an incident quite to the point which occurred quite recently. The relater of the occurrence, however, was not a servant, but a shop girl.

"Well," she said, "and whom do you suppose I've just been waiting upon? Mrs. Grover Cleveland, if you please!"

"You don't say!" replied her friend. "And how did she treat you?"

"Treat me! She asked me to show my goods as if I were doing her a personal favor. One might have supposed that I was the President's wife instead of herself. That's the way she treated me! And I love her!" she added with enthusiasm. "I love her, although I may never lay eyes on her again!"

Such is the value of genuine politeness, which is not a "respecter of persons."

What is the meaning of *noblesse oblige?* — *Harper's Young People.*

ARBOR VITÆ.

A tree on the Norland coast —
A green tree — loved a rose.
So glad were the days together,
In the mellow and soft June weather,
Who thought of December snows?

He gave her shelter and shade;
She yielded him perfume sweet;
But the northeast winds grew bolder,
And the long, dark nights grew colder,
Till she lay in death at his feet.

And the green tree yet lives on, —
Lives on, and mourns for the rose.
He sees glad North-lights trailing,
But the wind through his boughs makes wailing
For the dead love under the snows.

— WILLIAM P. MCKENZIE, in *New England Magazine.*

The Junior League.

A JUNIOR LEAGUE QUILT AND A JUNIOR LEAGUE BANNER.

Mrs. Annie E. Smiley,
Supt. Junior League.

MY next-door neighbor has begun her spring cleaning early, and one day last week my bright-eyed boy noticed among some quilts, hung on the line to air, one that was covered all over with figures that strongly suggested the Junior League badge.

This gave me an idea which I will hasten to impart to you. You need a banner in your Junior League, but have not the fifteen or twenty dollars it will cost to buy one. Why not make a Junior League Quilt, and have the quilt pay for the banner?

It can be done in the following way: Cut out thirty-six squares of white, bleached, cotton cloth, each one being twelve inches square. Have some one who can draw nicely make a copy of the Epworth League badge, eight inches square. Take this for a pattern and cut out thirty-six badges of turkey red cotton, baste these carefully on the squares, and give them out to members of the Junior League who will sew them neatly in place.

Each girl who takes a square to make also agrees to secure ten names, at five cents each, these names to be written in the circle, which is the centre of each badge. One person should mark all the names with indelible ink, that it may be carefully and uniformly done.

If each of the thirty-six girls secures ten names and fifty cents, there will be the sum of $18, with which to buy your banner.

The squares are now sewed together, six squares each way, and it will make a quilt six feet square. In order to make it a little larger, as well as to give it a border, put a sash of the turkey red, six inches wide, on each of the four sides. This makes the outside. It should now be lined with white cotton cloth and wadded if desired, and either tied or quilted. When finished, it will be a thing of beauty and a treasure to whoever receives it. It may be given to the superintendent of the Junior League making it, or sent to the Epworth Settlement in Boston, or to the Little Wanderers' Home. The boys should be asked to give five cents or more each to pay for the materials of the quilt; they may also assist in securing names if desired, that they may have a share in it.

When the money is secured, send to Miss Charlotte A. Jones, 196 Cross St., Malden, Mass., tell her just what you want for a banner, and what you are willing to pay for it, and she will make you a banner that will rejoice your eyes and heart.

These banners will be needed when we have a Junior League Convention of our own, as I hope we shall before many months.

Ipswich, Mass.

Editorial.

SINCERITY NO GUARANTEE OF TRUTH.

WILL one who is perfectly sincere in seeking to know the will of God infallibly find it? Yes, and no. Yes, so far as the knowledge of personal duty is concerned, for a man must do what, after using all the means of light within his reach, he concludes to be right, and so doing he is blameless before God. No, so far as relates to absolute correctness of religious knowledge generally, attainment to the standard of absolute truth, and right as God sees it. No mere sincerity of search is certain to secure this. Freedom from error or mistake in our intellectual processes is nowhere guaranteed to us. We are not promised ommscience or infallibility, or assured that we should have all wisdom and knowledge even in religious and theological topics. Otherwise those who are perfectly sincere would all be included within the limits of a single church or denomination. And this is not so. None but those mentally unhinged by excessive sectarian zeal will claim it. Facts must control in this matter, not pet theories. The most conclusive tests of sincerity are found in the life; and those whose lives give best evidence of highest character are confined to no one sect or religion. They are found in all lands and all faiths.

A SAD DELUSION.

WE seem to have come upon one of those periods which at irregular intervals have disturbed the church from the earliest Christian times — a period, we mean, when many minds are greatly agitated by what they consider signs of the immediate advent of Christ and the close of the present age. Lengthy articles in great numbers are written, even bulky volumes are printed, to prove that in a very few years, probably not more than two or three, the world will come to an end and the Lord will personally appear. We hear of houses and other valuables being given away, great sums of money being raised, and a feverish enthusiasm for propagandism being aroused in view of the expectation that the great change will speedily take place.

We cannot look upon it as anything else than a very sad and piteous delusion, sure to end, as all the other numberless like experiences have done, in grievous disappointment and wide mischief. We feel it a duty to warn our readers against allowing themselves to be in the slightest degree affected by these prognostications. Multitudes have had their faith in the Bible fatally shaken by the incessant failures of these self-constituted expounders of its mysteries. There will doubtless always be some to employ their time in these profitless speculations and calculations, based on most uncertain and indefinite data. It is a good plan to keep clear of them. Happily our church has been but very little invaded by this peculiar class of minds. Our theology is too sensible and practical to admit of any such mixture. Let us not waste time on this unedifying, but to some fascinating, theme; let us confine our thought to the things that are clearly revealed, doing the plain duties of the present hour, and thus being ever ready for whatever the Father in His wise providence may have hidden from our view behind the veil of the future.

CURRENT THOUGHT FOR MARCH.

IT is pleasant to note the improvement in

Fiction,

as time goes on and the standards of taste are raised by that subtle evolutionary process which has its play in literature as well as in nature. A large proportion of the American books of the present month are really good and helpful novels — stories with a moral purpose, written to instruct and uplift, and not to debauch, the reader. Take, for instance, Maarten Maarten's "The Greater Glory," which, in spite of its prevailing sadness of tone, is a faithful, serious and thoughtful story, dealing with the vital questions of life. It is a good sign when such novels are popular — a sign that people are wearying of the mawkish, abnormal, falsely-sentimental, sensational and impure fiction which has so lately had its day, and are beginning to be interested in the deeper and truer things of life.

Another good as well as very popular novel is "Ships that Pass in the Night," by Beatrice Harraden, a new writer who shows much promise. Many of the conversations in this book between the two principal characters are full of helpful thought and spiritual inspiration.

A novel characterized by unusual vigor and impressiveness is "The Last Sentence," by "Maxwell Gray," author of that remarkable story, "The Silence of Dean Maitland." Not exactly a novel, but more like a prose-poem, is the idyllic story, "The Flight of the Swallow," by Emily Malbone Morgan. This is a study in human kindness, based on a quotation from Frederick W. Faber: "Kindness is too often left uncultivated, because men do not sufficiently understand its value. Men may be charitable, and not kind; merciful, yet not kind; self-denying, and yet not kind. If they would add a little common kindness to their uncommon graces, they would convert ten where they now only abate the prejudice of one." If the book only serves to give a wider circulation to this sentiment, it will do positive good.

Such stories as these are healthful reading, and we hail them as the best agents for doing away with the pernicious society novel which has done so much to demoralize the reading public. The way to drive out a bad thing is to supplant it with something better. This is the mission of the better class of novels now coming to the front.

Biography.

Some very readable biographies are among the books of the month. Admirers of Coleridge will be glad to add to their libraries Mr. J. D. Campbell's "Narrative of the Events of Coleridge's Life," published by Macmillan. Another interesting volume is, "Memoirs of Mrs. Anne C. L. Botta," written by her friends, and supplemented by selections from Mrs. Botta's own writings. This volume is rich in reminiscences of American political and social life (Tait). Scholars and clergymen will be especially interested in "The Life and Correspondence of Arthur Penrhyn Stanley," by Rowland E. Prothero. Anything relating to the late beloved Dean of Westminster is sure to find a welcome, in this country as well as in England. There is something romantic and wonderfully fascinating about Dr. William Wright's "The Brontés in Ireland," which well justifies its sub-title, "Facts Stranger than Fiction." The book gives a well-written account of the early history of the Brontë family in their native land.

Science and Economics

are fairly well represented this month. Prof. Ashley of Harvard has published the second volume of his thorough and thoughtful discussion of "English Economic History" (G. P. Putnam's Sons). In Appleton's Modern Science Series Mr. Sydney J. Hickson has published a fascinating study of "The Fauna of the Deep Sea." "Socialism, its Growth and Outcome," by William Morris and E. Belford Box, is a rather disappointing book, considering its authors. Its pessimistic tone sounds strangely, coming from such a man as William Morris. "The Problem of Economic Education," by Prof. Simon Newcomb, is a thoughtful contribution to a subject which is causing much discussion among educators (Ellis). The Scribners have published an able review, from a legal standpoint, of the question of women's rights. It is by M. Ostrogarski, and is both interesting and thorough.

Among works of a

Religious and Philosophic

character we note several which are of more than ordinary value. All pastors, and church members as well, will find help and suggestion in Dr. Howard Crosby's "At the Lord's Table," a series of themes for meditation during the communion service. "None Like It: A Plea for the Old Sword," is the rather inapt — or at least non-euphonious — title of a little book by the famous Dr. Joseph Parker of London, devoted to the defence of the Bible against its modern critics. The character of the book is best indicated by the following quotation: "For my own part, I can read the Bible without being troubled by any consciousness of discrepancy, or any deficiency in the dating and signing of the several books. Perhaps some day a word, one little word, may explain much. I am willing to wait. I have enough for the present, and all eternity to work in." Scholars may laugh at this kind of "defence," but there are millions of those whose unshaken faith in the Book of books will joyfully respond to such an utterance as this of Dr. Parker (Revell).

A volume of singularly bright, practical and inspiring sermons is "The Son of Man among the Sons of Men," by the Bishop of Ripon. This volume is dedicated to "the members of my Workingmen's Committee in Leeds," and its aim is to present Christianity as "not merely a venerable heirloom, but a living faith." An admirable book. (Thomas Whittaker.)

We do not pin much faith to Mr. Huxley's utterances on Christianity and the Bible, but the publication of a series of the great scientist's essays bearing upon this subject is an event in the book world which at least deserves notice. "Science and Christian Tradition" is the title of the volume, and the publishers are Messrs. D. Appleton & Co. It is hardly necessary to say that "Christian tradition," to Mr. Huxley, is synonymous with "myth and falsehood."

Three admirable books in

Literary Criticism

have recently been issued — Prof. J. C. Jebb's "The Growth and Influence of Classical Greek Poetry" (Houghton, Mifflin & Co.); "The English Religious Drama," by Katharine Lee Bates (Macmillan); and "The Beginnings of the English Romantic Movement," by William Lyon Phelps (Ginn & Co.). All of these studies are admirable in design and treatment, and well worthy the attention of all students of literature.

We would call our readers' attention, this month, to several notable articles in the

Magazines.

A paper which is calling forth much discussion is Dr. Washington Gladden's "The Anti-Catholic Crusade," in the *Century*. Every one who is interested in this subject should read it. — Many people would like to know "exactly what the Unitarians believe, anyway," and this is the question which G. L. Cary answers in the *Chautauquan*, in an article entitled, "What Makes a Unitarian?" — The *Cosmopolitan* has two fine articles on religious themes — one by Dr. Lyman Abbott, entitled, "The Son of the Carpenter," and one by St. George Mivart, entitled, "God's Will and Human Happiness." — "The Stability of the Great Religious Sects" is pointed out by H. K. Carroll in the *Forum;* and Rev. Wm. B. Hale in the same magazine makes a very interesting "Religious Analysis of a New England Town." — In the *North American* Prof. Ely shows "How Natural Monopolies Affect the Workingman." — The *Atlantic* contains an important article for educators, entitled, "The Reform of Secondary Education in the United States," and a very clever paper, "Is the Musical Idea Masculine?" by Edith Brower. — It should be added that the fiction and poetry of the March magazines are decidedly above the average excellence.

Kossuth and Hungary.

THOUGH more than forty years have passed since the Hungarian patriot, Louis Kossuth — who has just closed his long and eventful life in the old city of Turin — personally appealed to the government and people of this country to aid him in securing the independence of Hungary, many persons now living have a vivid recollection of the demonstrations of popular enthusiasm which his appearance everywhere evoked in 1851-'52. At the time when slavery in the Southern States was expecting to reap a golden harvest of political advantages from the Mexican War and was urging its representatives in Congress to insist on the repeal of the Missouri Compromise, and the antislavery agitation was daily gaining ground in the North, popular movements of vast consequence were going forward almost simultaneously in various parts of Europe and were causing crowned heads, courts and cabinets considerable uneasiness and alarm. The political transformation scene took place over a wide area — here, rapidly and with more or less violence and bloodshed; there, with tardier step and calmer and more rational method.

On one part of the extended stage the French king, Louis Philippe, might be seen stepping from the throne of his ancestors and landing with other alarmed princes and nobles, such as the Duc de Nemours, Prince Joinville, Prince of Prussia, and Metternich of Austria, on the shores of England; while in another and remoter corner might be witnessed the unequal but truly heroic struggle of the Magyar people for political independence against the combined power of Austria and Russia.

The friends of freedom are never wise by intuition, though they often become so by severe and costly experience. Violence complicates and postpones, but never hastens, the solution of the problems of the world. The murder of Count Latour, the assassination of Count Lamberg on the Buda bridge, or that of Marinovich in the Arsenal of Venice, the mill-burning and rioting of the Chartists in England, lightened or loosened no slave's chain, broke no oppressor's rod, but brought swift and summary vengeance in some cases on thousands of innocent persons. And Hungary — land of a generous and enthusiastic people — after a short, sharp, sanguinary struggle, was doomed, in 1848, to see her constitution which had stood, with various modifications, for a thousand years, swept away, and many of her noblest sons driven from their ancestral hearths and homes into exile.

The Magyar race, of which Kossuth is by far the noblest representative known to history, came to the banks of the Danube from Asia and made themselves masters of a part of Hungary in the ninth century. They soon became the ruling race, having a language, manners, customs and political institutions entirely distinct from those around them. In the early part of the sixteenth century they placed themselves under the protection of the Austrian crown, though retaining for themselves a sort of elective monarchy till near the close of the seventeenth century, when the crown became hereditary in the House of Hapsburg. Subsequently the Hungarian government was comprised of a Palatine who represented the Austrian monarch, with a council of twenty-two members nominated by the crown and resident in Buda. The Legislature was vested in a Diet, which finally assumed the form of a Parliament, consisting of two chambers — one, of the privileged orders, clergy, counts and barons; the other, of deputies from the comitats, free cities and towns. Before the war of 1848 the liberal leaders, of whom Kossuth was chief, had secured many popular privileges; but the riot, assassination and murder which followed, convinced the authorities in Vienna that the Hungarian peasant could not bear the weight of liberty which had been thrust upon him; and the murder of Lamberg, who had been appointed president of the Hungarian Diet, being allowed to go unpunished, was made a pretext by Austria for a closer assimilation of the Hungarian government to that of the empire. The bloodless contention of the chambers soon became a bloody conflict of the sword. The patriots were defeated, and Kossuth, who had become president of the committee of defence, was compelled, with others, to flee into exile.

The United States government felt itself justified by the strength of public sentiment in displaying an active sympathy with the leaders of the patriotic movement in Hungary; and Mr. Webster, as Secretary of State, had Kossuth brought from a Turkish prison to these shores in a ship of war specially sent for the purpose. Kossuth took this demonstration of official interest and the splendid outburst of popular feeling on behalf of his country when he arrived, to mean more than was intended. He expected the moral sanction of his cause would be followed by material aid for its furtherance. In that he was disappointed, no less here than in England. The traditional foreign policy of this country disallowed any drawing of the sword in the quarrels of distant nations, and the President and Mr. Webster, who had spoken of the eloquent Hungarian as the "illustrious Kossuth," took no pains to conceal their annoyance at the manifest attempt, by adroit appeals to excited public feeling, to force the hand of the government.

But the fact that the pressure of public sentiment was felt at Washington reveals the power of Kossuth as a "master of assemblies." Endowed with the richest gifts of genius, with a decided Oriental cast of mind, a poetical and passionate nature, he had proved himself in his own country a great parliamentary orator, with power unrivaled to agitate the passions and lead the judgment of a legislative assembly. Before an American or an English audience he was on untried ground; yet his oratorical triumphs were no less remarkable here than in his own country. Having learned the English language with "Shakespeare for a master and a Turkish dungeon for a school-house," he appeared before immense multitudes and enchanted them with the low, wailing tones of his voice and the sweet music of his idiomatic English, as if to the manner born. His splendid physique, his picturesque and graceful Hungarian garb, his unshorn face, his majestic expression of countenance, his theatrical attitudes and gestures, his romantic career and sorrow-burdened soul, the peculiarity of his position, the wrongs of his outraged countrymen, greatly aided the impression he everywhere made; and as in words of noblest eloquence and accents of studied plaintiveness and pathos he pleaded the cause of his fallen country, the most obdurate prejudice relented, and the sternest logic yielded to the magic of the moment. In quieter times the highest professional and parliamentary fame would have been within his easy reach; but he could not make his way in the whirlwind or direct the course of the storm. His attempt to engraft on the reformed constitution of 1848 the principles of republicanism and unleavened democracy — principles at variance with the laws and institutions as well as with the manners, customs and genius of the Hungarian people — was a complete failure. Kossuth must be judged by what he intended and hoped to accomplish rather than by what he actually achieved. His noble effort for national independence is today an almost forgotten tale, even with those now gray-haired Americans who most admired his eloquence and most cordially sympathized with his cause. And yet few would dare to say, on comparing the social and political condition of Hungary more than forty years ago with its condition now as an integral portion of the Austrian empire, that Kossuth and those who acted with him fought and suffered in vain. Kossuth sacrificed himself and all that men hold precious for the liberty and independence of his country, and the favorable judgment of history, though tardy, will yet be accorded him.

— Henry Moore describes the distinctive peculiarities of the preaching of John and Charles Wesley thus: "John's preaching was all principles; Charles' all aphorisms." Charles, in a private letter, thus states the difference between him and John: His brother's maxim was, "First the Methodists, then the church;" whereas his was, "First the church, then the Methodists;" and that this difference arose from the peculiarity of their natural temperaments. "My brother," said he, "is all hope; I am all fear."

The Verdict of the Monuments.

THE *Methodist Recorder*—so well known as the able and conservative organ of Wesleyan Methodism—in its issue of March 8 devotes its leading editorial, under the caption of "The Verdict of the Monuments," to the clearly-ascertained results of "Higher Criticism." We favor our readers with some of the more important paragraphs:—

"Much has been heard during the last twelve months of a serious and damaging attack upon the much-belabored 'Higher Critic,' to proceed from the pen of a distinguished archæologist. Professor Sayce was sharpening his weapons, and in due time would slaughter these troublesome opponents of the faith without mercy. Soon after the beginning of this year his expected volume appeared, and Canon Driver has just written a full notice of it in the March number of the *Contemporary Review*. But these armed knights who were to enter the lists against each other with such hostile intent and probable great damage to the reputation of one or other of the combatants, seem to be embracing instead of fighting. True, Canon Driver's affection for his eminent colleague does not appear to be consuming, and he points out some undeniable defects from a literary point of view in Professor Sayce's 'Higher Criticism and the Monuments.' But he makes clear, what was obvious to the initiated from the time when the book appeared, that as a counter-blast to the Higher Criticism, it is naught. Nay, it is worse than naught for those who do not love the critics, for almost every one of the positions taken up by English scholars of the moderate school has been confirmed, instead of being overthrown, by the testimony of the monuments.

"The fact is, as we have ourselves urged more than once, that the danger in this matter comes not from criticism, but from its abuse. It is not the Higher Critics, as Dr. Driver says, who are refuted from the monuments, but the hyper-critics. As in the controversy between theologians and scientific men concerning evolution, the cause on both sides was prejudiced by the angry dogmatism of extreme men, so it has been again and again. The theory of evolution became identified with materialism, while some theologians banned evolution itself with bell, book, and candle. After a time the smoke cleared away, and it was discovered that it was possible to be an evolutionist without being an atheist, and now theologians are discovering how largely a carefully-framed theory of evolution is adding to the wonders of the universe and the glory of God the Creator. Unfortunately there are still ministers unwise enough to court a little cheap applause by uttering a good mouth-filling sentence of denunciation against Higher Criticism and all its works, 'not knowing what they say, nor whereof they affirm.' Happily, however, these are few, and they are becoming fewer. Magazine articles and platform speeches are alike becoming more sane in this respect.

"We hold no brief for Canon Driver—on many points he appears to us to be guessing rather than arguing—or for any individual or school of Biblical scholars. We are anxious, however, that the Wesleyan Methodist Church, as a part of the great Church of Christ, should not be found committing itself to a position which ere long would prove to be untenable. Happily, this danger is now in all probability past. There is room among us, and to spare, for men of different types and different opinions, so long as all alike 'hold the Head' and the central verities of the Christian religion. There must be no loose teaching concerning the authority of the sacred Scriptures, or our very anchorage is gone. But that authority is not bound up with one set of views regarding the composition of those Scriptures. And that some modifications in the traditional view of the Old Testament—by no means so serious as many would have us suppose, but yet important enough to need great care in formulating them—is needed, and will be ere long carried out, seems to be indicated, not only by literary considerations, but now, quite as distinctly, by the verdict of the monuments."

A Noble Layman Fallen.

EDWIN HOLTON JOHNSON died at his home, 181 North Common St., Lynn, at 8.50 Thursday evening, March 22, of pneumonia, after a brief illness, aged 68 years. The deceased was a son of Benjamin Burchstead Johnson, and was born on the old Johnson estate on Boston Street. In early life he followed the shoemaker's trade, and being of steady, frugal habits, he gradually accumulated some little money, with which, in 1854, he entered into business as a shoe manufacturer, in which business he was signally successful, amassing, especially during the years of the Civil War, a handsome property. Of late years his only pursuits were the care of a considerable quantity of real estate which he owned, and the secretaryship of the Lynn Mutual Fire Insurance Company. He was a trustee of Wilbraham Academy and of Boston University.

He was born a Methodist. He was the grandson of the man who invited Jesse Lee to Lynn, and in whose house Lee preached his first sermon. Converted in early life, he became a member of South St. Church, afterwards of Boston St., but for many years he has been connected with the First Church, better known as Lynn Common. In November, 1857, he married Miss Grace Oliver, of Malden, who died in 1887. Aug. 29, 1893, he was united in marriage with Miss Elizabeth B. Bishop, of Bristol, N. H., a niece of Rev. N. T. Whitaker, D. D. He leaves a wife and two sisters, Mrs. Maria Call and Mrs. Page.

Mr. Johnson was a loyal and ardent Methodist, heartily devoted to his church, which he generously sustained. The present parsonage connected with Lynn Common Church was his princely gift to the church. He was simple and unostentatious in life and habits, finding special gratification in rendering substantial service to his friends and the needy within the circle of his religious association. He became a member of the Wesleyan Association in March, 1876. The appreciation in which he was held by his colleagues in that body best finds expression in the following series of resolutions, which were unanimously passed at a meeting held to take action concerning his decease:—

WHEREAS, the Boston Wesleyan Association has learned, with profound sadness, that one of its most honored members, Edwin H. Johnson, of Lynn, after a brief illness, has fallen asleep; therefore,

Resolved, 1. That this Association is deeply sensible of the loss which it has sustained by the removal of one whose loyalty to its interests was so signally manifested, and whose services were so faithfully rendered in the eighteen years that he has been a member. Our colleague acted for many years as auditor, and served willingly and helpfully upon many important committees. He was ready and prompt to give his time, strength and counsel for the benefit and advantage of the Association in all its interests, and especially to prosper ZION'S HERALD. We recall with affectionate gratitude his considerate and kindly bearing in all our relations with him. His love for the Methodist Episcopal Church and all of its institutions and work, and his generous beneficence for all good causes, is tenderly and gratefully remembered.

Resolved, 2. That this Association express to the wife and kindred of the deceased its sincere condolence; that this minute be placed upon its record, a copy of it be sent to the afflicted family, and a second one be furnished to ZION'S HERALD for publication; and that we as a body attend the last funeral rites.

Funeral services were held on Monday afternoon at the church, Dr. N. T. Whitaker, the pastor, officiating, assisted by President W. F. Warren, Rev. Drs. J. O. Knowles and J. W. Lindsay. President Warren and Dr. Whitaker paid tender and critical tributes to the deceased. Members of the Wesleyan Association, trustees of Boston University and of Wilbraham Academy sat among the mourners. The spacious church was filled with representative citizens of Lynn.

Ministerial Rights.

[Editorial *Christian Witness*, Dr. Wm. McDonald, March 22, 1894.]

MINISTERS may leave the Methodist Church, and join the Congregationalist, like Dr. Lansing of Park St., or Dr. Horr of East Boston; or the Baptist, like Dr. Haynes, for a time, or any other Calvinistic Church, and it is all very proper. But if a minister leaves the Methodist Episcopal Church and unites with another band of the Methodist family, without change of faith or church policy, except in matters which the Methodist Episcopal Church has long sought in vain to secure, as Bros. Gill and Short have done in uniting with the "Evangelical Association," all at once there is a hue and cry raised that the editors of the *Christian Witness* are "playing fast and loose" and have gone over virtually to the Evangelical Association.

The *Christian Witness* is owned and published by an association made up of Methodists, Congregationalists, Evangelical Associationists, etc. It does not claim to be a Methodist paper, exclusively, but a paper published in the interests of holiness, as held and taught by the Methodist Church.

Bros. Gill and Short have done what they had a perfect right to do, and they did it in an open-handed, manly, Christian manner, and for reasons satisfactory to themselves. And the members of the New England Conference may blame themselves for it, if anybody is to be blamed.

Personals.

—Bishop and Mrs. Fitzgerald's son, Ray, who became blind through a severe illness, is regaining his sight.

—Bishop Ninde kindly consents to send several contributions to ZION'S HERALD during his episcopal visit to our Oriental Missions.

—Rev. Dr. F. M. Bristol, the brilliant pastor of First Church, Evanston, is taking a well-earned vacation of a few weeks in visiting the Pacific coast.

—The illustrated lecture of Rev. F. D. Blakeslee, D. D., of East Greenwich, on "Venice to Naples," is highly commended by those who have heard it.

—Rev. John W. Butler, D. D., of the Mexico Conference, will deliver a course of lectures upon Missions before Ohio Wesleyan University the first week in May.

—The venerable Rev. Charles Devol, M. D., a well-known superannuated member of Troy Conference, died suddenly at his home, in Albany, N. Y., March 5, aged 85 years.

—Rev. S. F. Jones, D. D., receives a unanimous invitation from the officiary of Madison Avenue Church, New York, to become its next pastor, and will probably accept. Dr. Jones and wife have spent the winter in Florida.

—The wife and three children of Rev. Albert H. Baker, presiding elder of the Madras District, South India Conference, arrived in Newton on Tuesday last. The children will be educated in this country.

—President W. P. Thirkield, of Gammon Theological Seminary, Atlanta, will sail for Europe in June to spend a year abroad in travel and study. Mrs. Thirkield will reside in Malden during that time.

—The *Christian Advocate* announces that, on March 6, Dr. Robert Lauder and Miss Mary Dora Pullman, daughter of Rev. Dr. Joseph Pullman, were married. Dr. Lauder is a well-known physician of Bridgeport, Conn.

—A personal note from Rev. J. M. Frost, of Bangor, bearing date of March 22, contains this encouraging sentence concerning the state of his health: "I am going to try to preach next Sunday for the first time since Oct. 22."

—Rev. J. W. F. Barnes, of the New England Conference, Chaplain at the Massachusetts State Prison, has been seriously ill with *la grippe* since Feb. 1. It left him nervously prostrated, and he is just beginning to recover, with hopes of being out by Conference time.

—Dr. S. L. Gracey, late U. S. Consul at Foochow, was the guest of the Congregational Club at their monthly banquet Monday evening at Horticultural Hall. He was heartily welcomed home by the president and large assembly present, and in response gave a very encouraging report of the work of the missionaries of the American Board as he had seen it in China.

—Rev. J. Rand Wood, of Peabody, is transferred from the New England to the Baltimore Conference and appointed to Summerfield Church, Baltimore,

—Rev. Philip Barth, oldest member of the St. Louis German Conference, died at the home of his daughter in Iowa City, Iowa, March 6. He was the father of Rev. J. L. J. Barth of the General Missionary Committee and pastor of German Memorial Church, St. Louis.

—Mr. and Mrs. G. F. Washburn, of Hyde Park, happily celebrated the tenth anniversary of their marriage on Tuesday evening, March 20, at their home on Fairmount Ave. Mr. Washburn is the efficient superintendent of the People's Church Sunday-school, this city.

—Rev. Jay Benson Hamilton, D. D., has concluded a three weeks' campaign in New England in the interest of the superannuate ministers. He has spoken in Boston, Worcester, Somerville, Lawrence, Lynn, Fitchburg, Fall River and Providence, as well as in some of the smaller towns.

—Rev. W. S. Matthew, D. D., has been selected as the associate editor of the *California Christian Advocate*. For several years he has been dean of the University of Southern California. He is thoroughly acquainted with affairs on the Pacific Coast, and, by training, is fully equipped for his new vocation. He will enter upon duty at once.

—George Fox, the Quaker, was enabled to say: "I knew Jesus, and He was very precious to my soul; but I found something within me that would not keep sweet and patient and kind. I did what I could to keep it down, but it was there; I besought Jesus to do something for me, and when I gave Him my will He came to my heart and took out all that would not be sweet, all that would not be kind, all that would not be patient, and then He shut the door."

—We are greatly shocked to learn, as we go to press, of the death of our esteemed personal friend, Horace W. Gilman, of Nashua, who died at the residence of his son, W. V. Gilman, of Springfield, Mass., on March 24. The funeral services occurred at Main St. Church, on Monday, Rev. S. F. Upham, D. D., officiating, assisted by the pastor, Rev. C. W. Rowley, D. D. A suitable tribute to this prominent and well-known layman will soon appear in our columns.

—The *Western* contains this appreciative but well-merited paragraph: "A. A. Bragdon is honored with the leading place for his poem-gem, 'I Wonder What I should Do?' in the new *Zion's Herald*, Feb. 21. It is as beautiful and searching a poem as we have read for many a day." Our *confrère*, however, will please note that the author of the touching poem referred to is not of the masculine persuasion, but is the wife of Dr. Bragdon, a well-known physician of Dorchester.

—Prof. Borden P. Bowne, of Boston University, recently delivered a course of lectures at the Woman's College, Baltimore, the following subjects being treated: "Moralization of Life," "Logic and Life," and "The Speculative Significance of Freedom." The lectures were delivered especially to the senior class in psychology, but the wide reputation of Dr. Bowne as an authority on philosophical questions attracted large audiences, composed of many students outside of the college.

—Harry T. Burleigh, a Negro, about twenty-six years old, who has a remarkably fine voice, a graduate from a high school and an accomplished stenographer, is appointed baritone soloist in St. George's Protestant Episcopal Church, New York. It is the first known instance of a Negro being admitted to a vested choir of a white parish. Dr. Rainsford, the rector, in speaking of the matter, said with much good sense: "I can see nothing at all remarkable in the fact of Mr. Burleigh's being in my vested choir; he has a very fine voice, we are glad to have him, and if he wishes to do so, why should he not sing in the church of God? Old prejudices are fortunately growing less, and this instance should cause no surprise."

Brieflets.

On equal lay and ministerial representation the Philadelphia Conference voted 132 for, 69 against.

The addresses made at the last meeting of the Boston Methodist Social Union were very thoughtful and impressive, as is shown by the excellent report of the same on page 13.

Australian Methodists have accumulated a fund for their superannuated ministers, so large that they are able to pay them from $500 to $1,000 per annum, according to length of service and physical needs.

The *St. Louis Christian Advocate*—one of the most acceptable of the religious weeklies that come to our table—in its issue of March 21 assumes the modern quarto form. We congratulate Dr. Palmore upon the change.

Those who are being filled with terror on account of incorrect statements relative to the number of Roman Catholics in this country, would do well to consider that the "Catholic Directory" of 1894 claims in total only 8,902,093 adherents.

The Waltham *Daily Free Press* will publish each day full reports of the proceedings of the session of the New England Conference; and in addition there will be printed much which will be of special interest to the 50,000 or more Methodists in Massachusetts. The first number will be sent on March 11, and will give a full account of the anniversary of the Epworth League, and other matters of interest. This paper will be sent during the Conference session by mail to subscribers to all parts of the country for the small sum of ten cents to each subscriber.

Dr. Parker, of London, has a good scheme for a sermon in one of his volumes: "The Anonymous Ministries of the Bible."

In Mrs. Alderman's list of delegates that have been sent out by the New England Branch to the General Executive Committee meetings of the W. F. M. S., the name of Mrs. A. L. Barber was inadvertently given as a delegate in 1887 instead of that of Mrs. A. L. Bailey.

The friends of Boston University will be greatly relieved to learn that both in the committee and in the legislature the Pottler bill, lately described in these columns, has been rejected, and that for this season at least the University is in no danger of losing its site.

The last of Dr. Wm. Butler's interesting and important contributions upon India will be found in this issue. For reference these carefully-tabulated statistics will be invaluable. Thanks are due Dr. Butler for his every way admirable summary of our India work.

In answer to an inquiry which appeared in our columns last week, Rev. W. H. Dowden, the Congregational minister at Washington, N. H., kindly informs us that the poem entitled "The Old Sermon," may be found in Geo. M. Baker's "Favorite Speaker," published by Lee & Shepard, Milk St., Boston.

The *Peninsular Methodist*, published at Wilmington, Del., and ably edited by our friend, Dr. T. Snowden Thomas, in its issue of March 24 is especially pertinent and attractive. There are many illustrations and much interesting history pertaining to the early and present status of Methodism within the bounds of the Wilmington Conference.

The following from the *Northwestern* is suggestive: "'Do you believe a heathen necessarily goes to hell when he dies?' was asked the other day. No, if he never heard of Christ. The contrary reply abolishes God's love and perfect justice. Men are lost if they reject Christ, but how can they incur equitable penalty for rejecting a Saviour who has never been offered to them?"

The *Christian at Work*, always so able, versatile, catholic and comprehensive, comes to our table in its Easter issue greatly improved in size, form, and general make-up typographically. The little word "at" is dropped out in the heading and we read simply, *The Christian Work*. To those of our readers who desire to supplement their denominational papers with some other excellent religious journal, we commend the *Christian Work*.

Northwestern University Law School, in Chicago, has obtained elegant and commodious quarters in the Masonic Temple, which is the largest office building in the world, being 310 feet above the street. There are fourteen elevators in the building, which can carry 40,000 passengers a day. Lecture-rooms, library, offices of the school, as well as offices for the professors, and rooms for a practice court, have been provided.

"I think I was directed to do it by the Holy Spirit," said one. "But what is this," asks Principal Tulloch, "but an assertion of his own private judgment in a form which admits of no answer?" And of this remark the *Morning Star* very justly observes: "It not infrequently occurs that men attribute to God that which really has no higher origin than themselves."

The *Northwestern*, in its last week's issue, contains the following personal mention: "Rev. Dr. H. A Cleveland, of First Church, Erie, Pa., was the preacher at First Church, Evanston, last Sunday. In the morning he gave a suggestive and helpful sermon on Christian progress, and in the evening, in a magnificent discourse to the students, he outlined the elements necessary to the highest manhood and womanhood."

Entering a large bookstore in our city one day last week, we noticed in a conspicuous position a "grip" which some visitor had deposited there. In large red lettering, covering nearly the whole of one side, were these words:—

"HOLINESS TO THE LORD."

And on the other side, in fully as conspicuous letters, we read:—

"THE BLOOD CLEANSETH."

We know not who the owner of the satchel was, but we are very certain that he should be classed with those whom the Saviour condemned as making a pretense of their religion. We are equally certain that he is an offense to all who have caught the spirit of the meek and lowly Nazarene.

No one can choose his duties. He may accept or reject those presented; there is no third course. He may shut his eyes and try to persuade himself that some things more pleasant, and not these painful, difficult things, are what is required of him. But it will be of no use. They will remain duties just the same. If they come to him in the order of God's will, his only hope of peace and true prosperity lies in manfully performing them. He will not escape, by fleeing, the pain or the trouble from which he shrinks. That is inevitable to every one who lives. But he may very easily escape the consolation, the high support, the glorious thrill of joy, which come only to him who stands manfully in the place allotted him and holds till death the post to which he was assigned.

The Sunday School.

SECOND QUARTER. LESSON II.

Sunday, April 8.

Gen. 37: 1-11.

Rev. W. O. Holway, U. S. N.

DISCORD IN JACOB'S FAMILY.

I. Preliminary.

1. **Golden Text:** *See that ye fall not out by the way.* — Gen. 45: 24.

2. **Date:** B. C. 1739, about ten years after the events of the last lesson.

3. **Place:** Hebron, the home of Isaac and of Jacob, about twenty miles south of Jerusalem.

4. **Connection:** Reconciliation of Jacob and Esau; Jacob settles first at Shechem, and then, by Divine direction, and in consequence of the violence done to Dinah and the treacherous revenge inflicted on the Shechemites by Simeon and Levi, removes to Bethel; still journeying southward Rachel dies, on the way to Bethlehem, in giving birth to Benjamin; the incest of Reuben, which forfeited his birthright; arrival of Jacob at Mamre (Hebron), where he finds his father Isaac still alive. The death of Isaac at the age of 180 is mentioned by way of anticipation; it did not occur until thirteen years after Joseph was sold into Egypt.

5. **Home Readings:** *Monday* — Gen. 37: 1-11. *Tuesday* — Prov. 6: 12-19. *Wednesday* — James 3: 13-18. *Thursday* — James 4: 5-12. *Friday* — Psalm 133. *Saturday* — 1 John 3: 1-11. *Sunday* — 1 John 3: 13-24.

II. Introductory.

Our lesson today contains the first chapters in the biography of Joseph, which has been called "the most charming in all history." He is introduced as a shepherd lad, at the age of seventeen, feeding the flocks with the sons of Bilhah and Zilpah, whose misconduct he felt called upon to report to their father. The fondness of Jacob for the son of Rachel and "the son of his old age" was so marked as to excite the envy of his brothers, and when parental favoritism went so far as to provide for Joseph a special and distinguishing dress — "a coat of many colors" — their envy became hatred, and they refused to exchange with him ordinary civilities. Their feelings were intensified when Joseph indiscreetly reported the two dreams which predicted his future pre-eminence and their homage and subjection. In his night vision he had found himself with his brothers binding sheaves in the field. Suddenly his sheaf rose and stood erect, and his brother's sheaves, gathering round, made obeisance to his sheaf. The significance of the dream was unmistakable. His brothers perceived it at once, and indignantly asked, "Shalt thou indeed reign over us?" The second vision was more startling than the first: The sun, moon and eleven stars made obeisance to Joseph. Even his father could not pass over the reporting of this dream without rebuke: "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" The dream, nevertheless, made a deep impression upon Jacob, while it sharpened the envy of Joseph's brothers.

III. Expository.

1. **Jacob dwelt.** — The narrative, which has been occupied in the preceding chapter with a sketch of the race of Esau in Edom, now reverts to Jacob, who had taken up his abode in the land of promise. Land wherein his father was a stranger — R. V., "the land of his father's sojournings."

2. **These are the generations** — the family history, which, beginning with this chapter where Jacob becomes the head of the chosen family, continues to his death, in chapter 50. **Being seventeen years old** — literally, "the son of seventeen years." **Feeding the flock.** — Favorite though he was, Joseph was not permitted to grow up in idleness. He began his work-life as a shepherd — almost the only occupation consistent with the patriarchal relations to the land which they did not yet own. **And the lad was with the sons** — R. V., "and he was a lad with the sons." **The sons of Bilhah and the sons of Zilpah.** — "These were the waiting-maids of Jacob's wives, Rachel and Leah, and by them given to their husband as secondary wives or concubines, according to a custom always prevalent in the East (Gen. 30). The sons of the handmaids were nearer Joseph's age, and perhaps more tolerant of the favorite than the sons of Leah, the free wife" (Murphy). Bilhah's sons were Dan and Naphtali; Zilpah's, Gad and Asher. **Brought unto his father their evil report** (R. V., "brought the evil report of them unto their father").— "The unsophisticated child of home is prompt in the disapproval of evil, and frank in the avowal of his feelings. What the evil was we are not informed; but Jacob's full-grown sons were now far from the paternal eye, and prone, as it seems, to give way to temptation. Many scandals come out to view in the chosen family" (Murphy).

> We are not obliged to suppose that Joseph was a gratuitous talebearer, or that when he carried their evil report to their father he was actuated by a prudish, censorious or in any way unworthy spirit. . . . And no one can tell what torture that pure young soul may have endured in the remote pastures, when left alone to withstand day after day the outrages of the coarse, unscrupulous men (Deds).

3. **Israel loved Joseph, etc.** — This preference was owing to his having been born when his father was old (91 years) and mature in wisdom; also, to the fact that he was the son of his best-loved wife, Rachel, and had probably already shown in youth the germ and promise of the noble character which he afterwards displayed. **Benjamin** was too young as yet (about four years) to come into the account. **Made him a coat** — a long tunic, reaching to the feet, fitted with sleeves, and variegated in color; a garment afterward worn (2 Sam. 13: 18) by kings' daughters, and significant of special distinction.

> In the well-known scene from the tomb of Chnoumhotep at Beni Hassan, a tomb of the twelfth dynasty, the Semitic visitors who are offering presents to the governor are dressed in robes of rich coloring, apparently formed of separate small pieces or patches sewn together. It has been thought by some that Jacob, in his anger at the sins of his elder sons, especially of Reuben, his first-born, and in his partiality for Joseph, the first-born of Rachel, designed to give him the right of primogeniture: that this robe was the token of birthright, and perhaps even designating the priestly office of the head of the family (E. H. Browne).

4. **Could not speak peaceably** — literally, "could not bid 'peace' to him;" could not use the ordinary salutation of "Peace;" equivalent to our "good day." **His brothers were envious and angry** because of their father's partiality.

> Conscious of their brother's superior excellency, and hating him for it, they considered Jacob's approbation of *his* conduct as a reproach of *theirs*, all of which was augmented by his reporting their evil deeds (Scott).

5. **Joseph dreamed a dream** — two dreams, as the context shows. **Told it to his brethren** — not a wise thing to do, and showing either an indication of a self-sufficient and ambitious spirit, as it seemed to his father (verse 10), or else merely a childlike frankness, "a spirit devoid of guile and only dimly conscious of the import of his mighty visions" (Murphy). **Hated him yet the more** — because dreams in those days were used by God as methods of revelation or prophecy, and because these dreams confirmed their fears of Joseph's future elevation.

> God, by supernatural dreams, gave Joseph a pre-intimation of his future greatness, to prepare him for his previous trials, and to support him under them. Mr. Henry observes that "he dreamed of his preferment, but not of his imprisonment; as young people are apt to dream of prosperity, but think nothing of affliction" (Scott).

6, 7. **Binding sheaves in the field** — all on an equality so far. **My sheaf arose and stood upright** — significant of Joseph's future elevation and authority, which came true during the famine in Egypt. **Your sheaves stood round** (R. V., "came round") **about, and made obeisance** — significant of the younger brother's superiority and of their inferiority; also strikingly fulfilled.

8. **Shalt thou indeed reign over us?** — They were quick to catch the meaning of the dream. **Hated him yet the more.** — "Envy never changes. Prejudice never modifies into a virtue. We do not like the dreamers who have seen visions which involve us more or less in decay and inferiority. It is not easy to forgive a man who has dreamed an unpleasant dream concerning us. If a man has written a book which is distasteful to us, it is no matter though he should do ten thousand acts that ought to excite our admiration and confirm our confidence; we will go back and dwell upon the obnoxious publication; and whensoever that man's name is mentioned, that book will always come up in association with it. Is this right?" (J. Parker.)

9, 10. **Dreamed yet another dream and told it.** — He could not keep to himself what seemed to him a fuller and confirmatory revelation. **Sun, moon, and eleven stars made obeisance to me.** — "A second dream is given to express the certainty of the event (41: 32). The former serves to interpret the latter. There the sheaves are connected with the brothers who bound them, and thereby indicate the parties. The eleven stars are not so connected with them. But here Joseph is introduced directly without a figure, and the number eleven taken along with the eleven sheaves in the former dream, makes the application to the brothers plain. The sun and moon clearly point out the father and mother. The mother is to be taken, we conceive, in the abstract, without nicely inquiring whether it mean the departed Rachel or the probably still living Leah. Not even the latter seems to have lived to see the fulfillment of this prophetic dream (49: 31)" (Murphy).

10, 11. — **His father rebuked him** — for what seemed to indicate the lurking of an ambitious spirit in the mind of his favorite son; also because the idea of the patriarch prostrating himself before his own son was in violent contradiction to ideas then prevalent. **Brethren envied him** — with aggravated dislike. **His father observed the saying** — R. V., "his father kept the saying in mind." He knew that dreams came from a higher source than the imagination.

IV. Illustrative.

1. Eschylus, in "Agamemnon," says:

> "Envy at others' good is evermore
> Malignant poison sitting on the soul;
> A double woe to him infected with it.
> Of *inward* pain the heavy load he bears,
> At sight of joy *without*, he ever mourns."
>
> (Tayler Lewis, in "Lange.")

2. The Egyptians and Babylonians attached great importance to dreams, and sustained a learned profession to interpret them. The Greeks and Romans believed that the gods answered their votaries in dreams. Among the Hindoos dreams affect the whole business of life. All dreams are believed to be of importance by the North American Indians (Kitto).

3. Another manifest principle observed by Mrs. Wesley in the education and training of her family, was that of thorough impartiality. There was no pet lamb in her deeply interesting flock; no Joseph among her children, to be decked out in a coat of many colors, to the envy of his less-loved brethren. It was supposed by some of her sisters that Martha was a greater favorite with Mrs. Wesley than the rest of her children, and Charles expressed his wonder that so wise a woman as his mother could give way to such a partiality, or did not better conceal it. This, however, was an evident mistake. Many years after, when the saying of her brother was mentioned to Martha, she replied: "What my sisters call partiality was what they all might have enjoyed if they had wished it, which was permission to sit in my mother's chamber when disengaged, to listen to her conversation with others, and to hear her remarks on things and books out of school hours." There is certainly no evidence of partiality here. All her children stood before her on a common level, with equal claims, and all were treated in the same way (J. Kirk).

4. It was because Joseph's dreams embodied his waking ambition that they were of importance. Dreams become significant when they are the concentrated essence of the main stream of the waking thoughts, and picturesquely exhibit the tendency of the character. This is precisely the use of dreams: our tendencies, unbridled by reason and fact, run on to results; the purposes which the business and other good influences of the day have kept down act themselves out in our dreams, and we see the character unimpeded by social checks, and as it would be were it unmodified by the restraints and efforts and external considerations of our conscious hours. Our vanity, our pride, our malice, our impurity, our deceit, our every evil passion, has free play, and shows us its finished result, and in so vivid and true though caricatured a form, that we are startled and withdrawn from our purpose. The evil thought we have suffered to creep about our heart seems in our dreams to become a deed, and we wake in horror and thank God we can yet refrain. Thus the poor woman, who in utter destitution was beginning to find her child a burden, dreamed she had drowned it, and woke in horror at the fancied sound of the plunge — woke to clasp her little one to her breast with the thrill of a grateful affection that never again gave way (Marcus Dods).

Baltimore's Invitation.

President W. F. Warren.

THE Baltimore Conference has formally notified the church that it deems it "unwise to vote upon the proposition to amend the Second Restrictive Rule in the manner proposed by the action of the General Conference of 1892." It has invited all the other Annual Conferences to unite with it in setting aside the amendment submitted by the General Conference, and in substituting something else. As several of the New England Conferences must decide within a few days what answer they will return to this invitation, I beg to call attention to the opinion of an eminent conservative — a man who certainly would not himself have voted for the action to which the Baltimore brethren object — I allude to Rev. Dr. Tigert, of Nashville. Speaking of this question in his able and interesting "Constitutional History of American Episcopal Methodism," just published, he remarks: "Should a Bishop decline to submit, or an Annual Conference refuse to vote upon, this new statement . . it is difficult to see why either would not be guilty of contumacy and a disorderly rejection of the General Conference supremacy." This language was penned with no reference to the action of the Baltimore Conference, and by a writer in close sympathy with the standpoint of the Baltimore brethren. It should lead the New England Conferences to think twice, at least, before accepting the invitation that has reached them.

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CONFERENCE CLAIMANTS.

A. S. Weed.

THE New England Conferences, at their approaching sessions, will doubtless be again urged to endorse the "Veterans' Movement," or, more properly, the "New York East Plan." It is important that the members of the several Conferences should carefully scrutinize the proposed changes in all their bearings, lest in an effort to compliment superannuated ministers who *need no help*, a gross injustice be done those who are in circumstances of distress, and who are stretching out their hands in want asking for the pittance contributed by the churches for their aid and comfort. The changes proposed are radical, and will revolutionize the present equitable basis of distribution of the funds raised for superannuated ministers, their widows and children. An article written by Rev. Joseph Pullman, D. D., appeared in the *Christian Advocate*, March 8. In alluding to this movement, he writes: —

"The so-called 'New York East Plan' has been commended to many Conferences, and has been adopted with more or less amendment by some of them. This plan gives to the claimants a distinct legal claim, without respect to their needs, on all funds held in trust for them, and on all collections taken by the people in their behalf. There is something wrong about this, and until the wrong is put right, the matter will not rest. It not only overturns our old usage, which was strictly eleemosynary and benevolent, but it is a violation of our church-law. To raise a fund for indigent and necessitous people, by an appeal to the charity of the donors, on the ground of their necessities, and then to distribute any portion of the fund to persons who are not necessitous, is a singular proceeding, and carries an appearance of getting money under false pretenses. Besides, the law of our church gives no authority to lay up funds or to take collections for persons other than those who are necessitous. The collections ordered by the church are to aid in giving 'a comfortable support' to the parties assisted (¶ 284); the interest from the Chartered Fund is to be added to the collections, and is prescribed by law for 'distressed traveling ministers,' etc. (¶ 313), while the permanent fund which each Conference is authorized to raise is 'for the relief of distressed traveling and superannuated ministers,' etc. (¶ 290.)

"It is time, therefore, that we called a halt in our recently adopted methods for distributing these funds. The church contemplated benevolence, but we have organized a plan of life insurance. The fraction of the gross receipts set apart under the New York East Plan for 'necessitous cases,' while the great bulk of it is distributed to the rich as well as to the poor, does not save the plan from its illegal character. It is not what was contemplated by the church, nor what is understood by the people who contribute the funds."

Dr. Pullman has made some important suggestions bearing upon the legal side of the movement, and they are worthy of careful consideration. It is also evident that they involve serious moral questions which cannot be brushed aside by resolutions or by the utopian and impracticable schemes of a few zealous individuals. No plausible pretext can justify raising money to aid in giving a comfortable support to superannuated ministers, and then give any part of it to those who do not need it. If this plan should be adopted, it would become necessary that every pastor asking his church for a collection should state the plain facts — that the money given is to be distributed on the "uniform distribution plan," that is, about *one-third* of the money will go to those who *do not need it*, and just so much taken from those who do need it. This could not fail to lessen the sympathy of the average contributor to the superannuated fund, and tend to a general indifference toward a worthy cause. The pressure made upon the Annual Conferences to adopt the "uniform plan," is simply a stepping-stone to operate on the General Conference of 1896, in order to secure its endorsement of the "connectional plan" — which means a "Veterans' Bureau" in New York or Chicago, with a general secretary, with assistants and employees sufficient to take care of all the superannuated funds from 116 Annual Conferences. When this is accomplished, neither churches nor Conferences will have the least responsibility except to take the collection and forward it to the "Bureau," which in its wisdom will scatter the money over the United States, giving to the rich and to the poor alike.

I can think of only one movement that could equal it in assurance and assumption, and that is an organization to equalize the salaries of our stationed ministers. Why not have an Itinerants' Bureau, located in St. Louis or Omaha, with a general secretary and from six to ten clerks for each Annual Conference? Then all the money raised by the churches for ministerial support could be forwarded to the general secretary and disbursed on the "uniform standard" and connectional plan. What a relief this would be to "official boards!" And it would carry joy and gladness to "the small and needy Conferences" in a far greater degree than the Veterans' Relief Association would to the superannuates. As a larger number would be benefited by the operations of an Itinerants' Bureau, I trust this will command the favorable consideration of all who have been so zealous for the uniform disbursement of the superannuated fund.

If, by any subtility of argument, the members of our Conferences are disposed to regard with favor the "uniform connectional plan," they will have abundant reason to endorse an "Itinerants' Bureau" which shall have the power to equalize the salaries paid stationed ministers.

However, it will be quite soon enough to consider the plan of "uniform distribution" and the making of superannuated ministers who need no help pensioners on the church, when the funds are sufficient to relieve the "distressed traveling and superannuated preachers, their wives, widows and children."

OUR WASHINGTON LETTER.

Rev. Hugh Johnston, D. D.

The Great Awakening.

THE Moody and Sankey meetings are over. They were continued for a month. Two meetings were held daily in the Convention Hall, an immense structure covering an entire block, with a seating capacity of six thousand. At the back of the speaker was a mammoth platform, giving accommodation for ministers, Christian workers, and a choir of 1,500 singers, under the efficient leadership of Mr. Percy Foster. Never was more inspiring music heard beneath the dome of the skies. The choruses, hymns, quartets, duets and solos were rendered in the choicest taste, the finest spirit, and with deep spiritual fervor. Mr. Sankey sang with almost the old-time effectiveness, and besides singing in the great hall attended overflow meetings nightly. The attendance both at the afternoon and evening meetings was simply overwhelming. All classes from the highest to the lowest were reached. The ladies' meetings were attended by Mrs. Cleveland and Cabinet ladies, wives of Senators and Justices of the Supreme Court, leaders of the highest circles of society, down to the servant-maid and charwoman; and at the men's meeting on Sunday night would be seen the Vice President and members of the Senate, the Chief Justice and other members of the Supreme Court, the Speaker and many members of the House, leading men of all professions and pursuits, heads of departments, clerks and students, down to street gamins and newsboys. About one hundred churches were represented in the movement, and the sweet and fruitful spirit of unity has been manifested throughout.

Secret of Moody's Power.

It is said that the great Dr. Maclaren, of Manchester, after witnessing the results attending the American evangelist, observed to him: "Well, Moody, this work must be of God; for there is nothing in you." Here is a man who draws larger congregations, holds them longer, interests them more deeply, and moves them more strongly, than almost any other living man. Where are the hidings of his power? He has become very stout, he weighs heavy on the scales, but corpulency does not add to his real strength. Not in his voice; for though it has considerable compass and is never harsh, yet it is lacking in clearness and is often monotonous. Not in his culture; for he is full of mannerisms and solecisms of speech, violates the rules of grammar and of pronunciation, is crude in his doctrinal statements and loose and illogical in his presentation of truth; nevertheless his utterances rivet the attention of thousands, and though he speaks to congregations with every diversity of intellectual conditions, yet he is never dull or uninteresting.

In the first place, he is a man of great natural gifts, and uses the most approved human methods of fixing attention. He has learned one secret of great orators — that of painstaking preparation; for his Gospel addresses are not loose and extemporaneous, but carefully constructed. He has a marvelous command of clear, simple, idiomatic Anglo-Saxon speech, and in this respect he greatly resembles Spurgeon. He uses the vernacular of the people, and, though very homely, is never vulgar, never rants, and gives nothing of the slang with which we are too familiar. He knows how to touch the imagination, and conveys the truths of the Spirit under images of flesh and blood. With him the spiritual is the real. He woos and wins his hearers with illustrations that stir to laughter or move to tears. He grapples the conscience and summons the people to decision and surrender to Christ. His mind is quickened by contact with the Divine Mind, and his heart is sensitive with all human sympathies. His teaching is positive and dogmatic. He has never passed through the "sunless gulfs of doubt" to reach the sunny land of faith. He knows nothing of doubt. He has heard God's message, and it is, "Thus saith the Lord." These things, along with his extraordinary knowledge of the Scriptures, his well-balanced judgment and flaming zeal, eminently fit him to be a leader among the "sacramental hosts of God's elect."

What of the Fruits of this Revival?

They cannot yet be tabulated. Methodism has never reaped a rich harvest from these union services. Whether the other churches will make large accessions to their membership, remains to be seen. But it is a great thing to have brought under direct, evangelical influences and quickened with spiritual impulses such multitudes of men and women. It is a great thing to have stirred so deeply in the very heart of the nation the fountains of moral feeling. This matchless Republic cannot stand in enduring greatness without a mighty uplift in moral character and righteousness; and our public men must rise to that ideal of manhood that is in Christ Jesus. Thank God! many of them are earnest and consistent Christians. It was a touching spectacle when Mr. Moody requested all who were the followers of Christ to stand up, to see the first lady of the land, the queen of the White House, promptly rise and thus confess discipleship.

Mr. Moody's preaching has been a sort of flash-light exhibiting the love and sympathy, the goodness and justice, of God, the condition of men, their sinfulness and awful danger; and in the unfoldings of the future many may hear the echo of his voice proclaiming, "You are a sinner, but Christ loves you with an everlasting love; you are sick, He is your physician; you are helpless, He is your all in all," and may be drawn to embrace the boundless love that is in Christ Jesus!

A Splendid Banquet.

The most brilliant recent event of Baltimore Methodism was the reception and banquet given on the 5th inst. at the Carrolton House by the City Missionary and Church Extension Society. Dr. Carroll, the generous and enterprising president of the Society, presided with grace and dignity, and Bishop Foss delivered a sparkling and inspiring address on "The Duty of the Methodism of Today to the Methodism of the Future." The other speakers were Rev. Dr. Townsend, pastor of Mount Vernon Place, and the pastor of the Metropolitan M. E. Church, Washington.

The Baltimore Conference.

The 110th session of this venerable Conference has just closed. The seat of its deliberations was where

"The clustered spires of Frederick stand,
Green-walled by the hills of Maryland."

And, by the way, the Quaker poet's pen-picture of the old historic city, the home of the loyal Barbara, is perfect, although his eyes never rested on this landscape, "fair as the garden of the Lord."

The Conference was magnificently entertained, and a reception given by the Epworth League was one of the social features of the session. Bishop Fowler presided with great tact, courtesy, impartiality and ability, and won the hearts of the brethren. His addresses were vivacious and brilliant, sparkling with humor, and permeated with sound sense. The young men who were received into full connection will never forget his address as he burned into their being the thought that their one work was *to preach*, while his charge to them to maintain purity of life found its way to the *penetralia* of their hearts. His Sabbath morning sermon on "The Exaltation of Jesus," was eloquence itself, and we can only say of it, "Praise would be profanation." At the meeting of the Historical Society, Bishop Wilson, of the M. E. Church, South, as well as Bishop Fowler, spoke, and the chair was occupied by the venerable and highly-gifted Dr. Morgan.

The Nestor and patriarch of the Conference is Dr. Lanahan, who, though very feeble after his protracted illness, gives evidence of his puissance in every word he utters.

The financial returns were very satisfactory. The great connectional interests were well represented, particularly the work of Education. The Conference which holds within its bounds the first college ever projected by Methodism, and has now the finest Woman's College in the world and the proposed American University, is not likely to lose interest in this department of church work. Dr. Payne represented the General Board of Education; President Reed, Dickinson College; Professor Rogers, Drew Seminary; Dr. Beller, the American University; President Goucher, the Woman's College; Dr. Wagner, Morgan College; while Dr. J. W. Hamilton presented most eloquently the claims of the Freedmen's Aid and Southern Education Society.

The Conference, after a lively discussion, changed the plan of support of Conference claimants, adopting that of the New York East Conference. On the amendments to the constitution proposed by the General Conference, the motion in favor of change of the day of meeting of General Conference from the first day of May to the first Wednesday, was unanimously sustained; the motion on change in ratio of ministerial representation was lost by 45 in favor and 86 opposed, while the proposition of equal ministerial and lay representation was snowed under by one in favor and 133 against. This is a conservative Conference, but it is not without the old-time spiritual power.

On Sabbath evening Rev. Dr. Spencer, of the Church Extension Society, preached a very impressive discourse, and then entered upon an old-fashioned revival campaign. The preacher exhorted, the Bishop exhorted, brethren engaged in personal efforts, penitents crowded the altar, prayer, song and entreaty continued till long after 10 o'clock, and thirteen professed conversion. The Monday evening meeting was turned into an evangelistic service; the church was crowded almost to suffocation, the triumphs of the Sabbath were repeated, and the brethren separated in the power of the Spirit, determined to labor more faithfully than ever for God and His church.

March 14, 1894.

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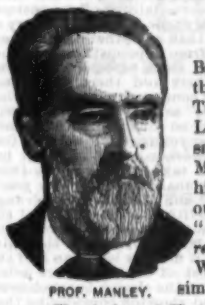

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The Conferences.

[Continued from Page 5.]

parishioners in Providence and vicinity. On March 11 he occupied the pulpit of the Mathewson St. Church, Providence, to the great enjoyment and profit of a large and appreciative audience. He is always a most welcome visitor within the bounds of our Conference.

Rev. H. B. Cady, of the Thames St. Church, Newport, gave a very interesting illustrated lecture before the Providence Ministers' Meeting, March 19, on the "Life and Times of John Wesley." It was much enjoyed.

Principal F. D. Blakeslee, of East Greenwich Academy, is having numerous calls for his illustrated lecture, "From Venice to Naples." This lecture is enthusiastically received wherever it is given. Dr. and Mrs. Gallagher spent a few hours at the Academy a few days since. Mrs. Gallagher, who was formerly known as Miss Eva Cascarden, the very successful teacher of elocution, received quite an ovation from her numerous former pupils, in the chapel. Dr. Gallagher gave the students an excellent talk and conducted morning prayers. There has been much religious interest among the students, and several young men have recently come to Christ.

The past winter has been a good one with the *Broadway Church, Providence*. In special services several have been converted and joined the church. A very good spiritual condition of things exists under the pastoral charge of Rev. J. F. Cooper, whose return for another year is universally desired by the officials, church and congregation.

Rev. F. C. Baker, of the *Hope St. Church*, gave his people a most searching sermon on "Gambling or the Lottery at the Fair," March 4.

On the same day Rev. M. S. Kaufman, of the *Mathewson St. Church*, preached an excellent sermon on "Christ in Society." Both sermons were quite fully reported in the *Telegram* of the following day.

The report of the pastor, Rev. J. Oldham, of *Woonsocket*, at the fourth quarterly conference, showed an excellent state of affairs. During the two years of his pastorate every department of church work has advanced, and whereas two years ago he found a discouraged and despondent people, now there is a united, harmonious, hopeful and earnest corps of workers, ready for active and aggressive work. Thomas E. Whitford, superintendent of the Sunday-school, reported the school to be in a flourishing condition with a constantly increasing membership and attendance. The report of V. K. Nash, treasurer, showed that the year had been the most satisfactory of any in the history of the church; all pledges have been promptly paid, and notwithstanding an increase in the pastor's salary of $200, there will be a surplus in the treasury at the close of the year. The return of the pastor for the third year was unanimously requested. Presiding Elder Benton gave the people a capital address on missions in the evening of March 4, which ought to be repeated in every church on the district. X. X. X.

New Hampshire Conference.

Dover District.

In this year of hard times financially, most of the pastors and people on this district are pushing spiritual interests grandly, and while there will necessarily be some falling off in pastoral receipts, it is probably true that the ministry so far has suffered less than any other class of people on the district from depreciation of values and scaling of wages. Some newspaper shouting has been done over, here and there, an isolated pastor of some other communion "volunteering to scale ten per-cent.," as if it were an unheard-of thing; but this is so common with our men as not to provoke any remark or notice. One great-hearted hard worker on this district has absolutely refused to take more than one-third of his claim "until it shall be seen at the year's end how we stand;" and others relinquish anywhere from one-twelfth to one-eighth of the claim, while all know that whatever amount the stewards succeed in raising will settle the claim at the year's end, be it more or less than half the nominated sum. Most of our pastors are doing honest work in urging the church benevolences, and will make a good showing considering that many of our people for the first time in their lives have had to receive aid themselves, and can no longer give to others.

Wolfboro Junction is recovering from winter's *la grippe*, and the pastor reports increasing attendance at the midweek service—12 in class and 53 in the prayer-meeting last week. A financial effort is also being made, with hopeful prospects.

Milton Mills is determined on salvation, and having sense at the helm the work goes well and good fruit is garnered unto life eternal.

New cases every week at *Portsmouth* show that the old First Church is at last in normal relations with both the live "Cole" and that which should be kindled; and may perennial vivification result!

Bethany Church, East Rochester, has been served very acceptably since December, 1892, by Rev. E. O. Bullock, who now feels that the distance from Boston is too great to allow first-class service by a student, and therefore asks to be relieved at the ensuing Conference session. Here is a promising field for a good man.

Rochester, First Church, easily stands at the head of all work north of Dover, and for size and intelligence of congregation is the peer of any. The fourth quarterly conference, heartily endorsing the action of the third, declined to name any other man for its pastorate than the present incumbent, who yet inclines to the opinion that a change will be best for him and for the work.

They say *Somersworth* will also have a change of pastors. If that proves true, some church will be blessed with a diligent and wise pastor in the person of Rev. J. A. Bowler, and the Bishop will also bless some strong man with a desirable and pleasant city appointment for next year.

No change is expected at *Dover*, where earnest-hearted Pastor Collyer is finishing his fourth year.

First Church, Haverhill, was very fortunate in securing Pastor Frost three years since, by whose pious persistency more than forty members have been added to the church by conversion. The church edifice also has been improved and practically rebuilt at an expense amounting to $11,644, $2,600 of which the pastor has collected and paid in these three years, several months of which he was laid by because of overwork. He has now in hand a bequest of $1,000 and subscriptions of $1,000—leaving only $1,044 of the whole amount unprovided. A prominent Methodist expresses the opinion that this is the most wonderful church enterprise ever carried on in Haverhill within his knowledge. Since Jan. 1 Mr. Frost has been energetic and unremitting in his labors, and a large number of the people of First Church expressed to the presiding elder their earnest desire for his return for a fourth year to enjoy the fruits of his labors. Whatever church secures him for next year will have a good preacher and a wise and industrious pastor who has never failed to do good work in every appointment.

Greenland.—There is a revival atmosphere here. A few extra meetings have been held recently, and several have signified their desire to become Christians. Increased attendance marks all the services. March 4, a love-feast was held, characterized by old-time fervor. The same day 3 were received into full connection. Of the debt of $600 resulting from the recent reconstruction of the church, $200 has been paid and the balance is all subscribed. The pastor, Rev. J. W. Adams, has received a unanimous and very cordial invitation to remain for the fourth year. The G. A. R. Post at Jefferson has engaged Mr. Adams to preach a Memorial sermon, May 27, and to deliver a Memorial address the day following. The ex-chaplain will also give the Memorial day oration at Newport, May 30.

Amesbury.—The ninetieth birthday of Neal Dow was observed at this church, March 18, and Rev. D. E. Miller, the pastor, made an able and eloquent address upon the veteran and his great life work.

Exeter, under the wise and pious pastorate of Rev. S. E. Quimby, has made a grand advance and seems in a better spiritual state than for many years. The church property is in splendid condition, there is a good working membership growing in grace, and souls are coming to Christ. It is the earnest desire of many that this man of God may be allowed to remain in this charge another year. G. W. N.

East Maine Conference.

Bangor District.

Bangor, First Church.—Rev. J. M. Frost is out once more after his long illness. He will take his pulpit soon, much to the joy of his people. His official board extended a unanimous invitation for his return for the third year. Dr. Keen will hold pentecostal meetings with this church from May 1 to 7.

Grace Church.—On March 4, Rev. H. E. Foss baptized 20 and received 6 into full connection. During his pastorate about one hundred have been taken into the church. Dr. E. S. Stackpole has been assisting the pastor in revival meetings which have proved helpful to the church and resulted in the salvation of more than a score of souls.

Major Whittle, assisted by Mr. and Mrs. Wilson, are holding union revival meetings at the Y. M. C. A. Hall, Bangor, which seats about 800 people. This room is filled every evening, and on Sabbath overflow meetings are held. This is the second week of the meetings, which are increasing in power and interest.

Dexter.—This church has been supplied every Sabbath during the illness of the pastor. The social meetings have been well sustained, and the Sunday-school has been holding its own. Mr. White hopes to preach on Easter Sabbath. The benevolent apportionments have been raised in full. One good conversion has recently taken place.

Dover.—A fire broke out in this beautiful church on the evening of Feb. 26. The only damage done, however, was this—a mortgage note of $400, which the ladies of the society had lifted from the parsonage, was so severely burned that its face could not be recognized by its most intimate friends. We now have a beautiful parsonage property worth at least $2,000 and free from indebtedness. The interest in the church is good; the Sunday-school is in an excellent condition; the juvenile department, under the direction of Sister Ireland, is a grand success. This has indeed been a red-letter year with this church and society. At our last quarterly conference Rev. M. B. Pratt was cordially invited to return for the third year.

Our Ministerial Association was royally entertained at Dover during our last session. H. E. Frohock preached grandly on Monday evening, and N. LaMarsh sang and preached beautifully on Tuesday evening. The sermon on "Christian Perfection" by Dr. Mudge was reviewed and freely discussed. The majority of the brethren dissented from his views. East Maine proposes to stay by John Wesley for some time to come.

Guilford.—Rev. J. Tinling is closing his fourth year, which is proving his best on this field in many respects, some notable conversions having occurred.

Patten.—This beautiful inland village has been thirty-five miles from the nearest railroad station and without telegraph or telephone connections till within a few months. Now the B. & A. line of railroad has a station within six miles of Patten, and the telephone line brings her in touch with the outside world. Our church is in a state of prosperity. At our last quarterly meeting several were baptized and received into the church. Calvin Bradford and wife held a note against the church property to the amount of $1,100—principal and interest. Through their generosity this same was discounted $800 and the remaining $300 was quickly raised by the people, and on the evening of Feb. 18 the note was burned while the congregation joined in singing, "Praise God, from whom all blessings flow." Rev. A. E. Luce, the pastor, has raised

[Continued on Page 16.]

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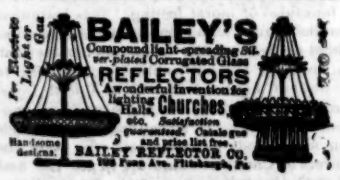

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Boston Methodist Social Union.

RARELY has the Union had a more profitable or a pleasanter meeting than that of March 19. President Charles Wesley Johnson presided, introducing each speaker with a fillip of humorous prelude. The guests of the evening were: Rev. Nehemiah Boynton, D. D., of the Union Congregational Church; Rev. George C. Lorimer, D. D., of Tremont Temple Church; Rev. Frank H. Hinman, of the Fourth Presbyterian Church. The special music of the evening was by Miss Lucie A. Tucker, of Chelsea, who possesses a contralto voice of rare power, richness and cultivation, and whose very appropriate selections, beautifully rendered, added much to the pleasure of the evening. Miss Ada G. Croft, pianist, and Mr. Ralph A. Quimby, cornetist, played most acceptably.

Grace was said by Rev. R. L. Greene, D. D., of Providence, R. I., and after supper the audience sang, "Blest be the tie that binds."

Supper over, the post-prandial exercises which followed were exceedingly enjoyable to the large audience present. Prayer was offered by Rev. S. L. Gracey, D. D., who had just returned from a more than three years' sojourn in China, and who was warmly welcomed by his brethren. Miss Tucker sang a beautiful solo.

Rev. Dr. Boynton, upon being introduced, humorously contrasted today with the time when (in 1832) a Congregational minister was disciplined by his church for permitting a Methodist minister to occupy his pulpit. He then passed to the consideration of the theme which had been assigned to him: "The Old and the New." Premising that the new is not so much superimposed on the old as the outgrowth of it, he proceeded to say: Between the passing and the coming generation of Christians there must and inevitably will be one indissoluble bond, namely, a common loyalty to Jesus Christ as Saviour and Lord. This essential gospel is precious alike in the bosom of age and of youth; it is the solace, the inspiration, the hope alike of yesterday and of today. But given the essential, there may, and surely will be, and certainly ought to be, a divergence in relation to the incidental. With the glowing faith of his father, the son, blessed with larger privilege, should have a wider outlook, a broader vision; he is responsible for a brave application of his gospel to present need; it is for this that the father, himself denied a liberal education, toils, struggles and sacrifices; his ambition is that his son's equipment shall be ample where his own was of necessity meagre. He founds a Boston University; to its chairs he invites the choicest scholars, trained not only in ancient wisdom, but in modern scholarship; he places his son beneath the influence of these men; permits his mind to be saturated with a present-day education, and consequently his character to be molded, and his approach to life, in a very large degree, to be determined by his university life. Receiving him home again, for what does the father look? For what, indeed, if not for a manhood which in its culture has not denied its Christ, but, with an earnest faith, because of exceptional advantages, sees the relationship and applications of that faith to life, and eagerly strives to interpret *his* Christ to *his* world. That is what education is for, or it is useless!

This thought has a special application concerning the Bible: Never has the mighty inspirational truth of the Bible as the Word of God been more strongly asserted than today; it is the common confession of faith of the passing and of the rising generation. But, on the other hand, never has scholarship made such study of and revelation concerning the Bible. While its religious, its essential, character is practically undisturbed, its historical, literary and scientific contents are being subjected to the most searching scrutiny; it is studied by its foes, and as if to prove again that the "wrath of man shall praise Him," some efforts at destruction have turned out to be glorious constructions; it is studied by its friends, and although met in many quarters with scorn and reproof where gratitude might have been expected, and will be profusely bestowed in a quarter of a century, these loyal truth-seekers are doing perhaps the greatest Christian service of the day. The Higher Criticism, with all its extravagance, rashness, and even hauteur, deserves today the profound gratitude of Christians. Tomorrow, when its aims shall have been more clearly discerned and its excrescences removed, it will surely receive it. The contribution it is making to the world is a Bible whose divine inspiration is more clearly manifest and whose God-given origin is more surely demonstrated than ever before. Now the educated Bible student of the present generation cannot escape this great movement; it were impossible even if it were not dishonest and unmanly to attempt to do so. He must inevitably have a different conception of the incidentals of the Bible from his father, who has not had his advantages. Where is the meeting-ground between them? Certainly it is upon the great essential, fundamental truth of inspiration. Given that, with a strong confidence in the rectitude and loyalty of a son, the father may with restful confidence commit the son to the guidance of God, and unhampered, unsuspected, send him forth in quest of truth.

A letter from Dr. Donald, of Trinity Church, was read, regretting his enforced absence.

Dr. Lorimer, the aggressive pastor of Tremont Temple, was the next speaker. His topic was, "Men and Money," which he did not fail to illuminate in his well-known style. With a lightsome and glowing introduction, in which he pictured the sunlight on a river as prefiguring the River of God, he plunged at once into the pith of his subject. Money — the least said about it the soonest mended — is an irrepressible theme. In the destruction of Tremont Temple everything went but the collection-boxes, which reappeared with perennial brightness. The minister needs to be aurific. He needs to influence men. He was not averse to speaking of money. The Lord's money was too small a theme, the devil's money too large a theme. Men and money are intimately connected. The world can get along without money, but not without men. The grandest periods of the world have been when there was the least money. The world's salvation depends on men. The great movements of Christianity have been accomplished by consecrated men. It is important we should lay the emphasis where it belongs — manhood first. It was not in the power of President or Senate to ruin America if America determined not to be ruined. America carries the politicians, and not the politicians America. It is a good thing for a man to possess money, but not for money to possess the man. He spoke eloquent words in defence of the dignified position of the minister in maintaining the traditions of the ministry. He believed in Wesley's maxim: "Make all the money you can; keep all the money you can; give all the money you can." He traversed the previous speaker's statements, and was not quite satisfied with the Higher Criticism. Much of it, he said, was German rationalism under a new name. There was more guess-work than anything else in it. Common sense has finally to pass upon the expert testimony of the higher critics as a jury passes upon expert witnesses. He cast a glowing horoscope of what Boston might be if some one could touch the money of its rich men into power and usefulness. Woe to the church and the civilization that unmake men! He closed with a severe invective against the corruption of the age which money was producing. Dr. Lorimer's address scintillated with bright thoughts, witty sayings and profound suggestions.

Rev. F. H. Hinman spoke on "Denominationalism." He believed in denominationalism, but not of the old-fashioned kind. He found in the Salvation Army the nearest approach to a platform on which they could all unite. Denominationalism has an end to serve, and we are accomplishing more than if we were all one body. He believed in the happy combination of Calvinism and Arminianism. There are distinctive doctrines which we emphasize by our denominationalism. He paid a glowing eulogy to the polity of the Methodist Church, and made some felicitous allusions to the methods of worship in the various churches. We want a confederation of churches on one distinctive platform. We should conserve our great missionary forces. We should have a Christocentric basis. The confession of faith should be, "I believe. Believe thou." We want to get on to a common platform to concentrate and condense our churches in country places and to solve the great social problems of the day.

Methodists of Boston and vicinity who fail to attend the meetings of the Union are bound to lose much that is enjoyable and profitable in many ways and spiritually as well as intellectually edifying. W. P. A.

Church Register.

HERALD CALENDAR.

Anniversary of Boston Missionary and Church Extension Society, at Bromfield St. Ch., eve., April 2
Anniversary of the N. E. Conference Epworth League, at Waltham, at 7.30 p. m., April 10

Conference.	Place.	Time.	Bishop.
N. E. Southern,	Brockton, Mass.,	April 4,	Warren.
New York East,	Brooklyn, N. Y.,	" 4,	Fowler.
New York,	New York, N. Y.,	" 4,	Vincent.
Troy,	Cohoes, N. Y.,	" 11,	Warren.
New Hampshire,	Claremont, N. H.,	" 11,	Foss.
New England,	Waltham, Mass.,	" 11,	Fitzgerald.
Vermont,	Bradford, Vt.,	" 18,	Warren.
Maine,	Skowhegan, Me.,	" 18,	Foss.
East Maine,	Houlton, Me.	May 9,	Foss.

POST-OFFICE ADDRESSES.

Rev. S. L. Gracey, D. D., No. 303 Columbus Ave., Boston.
Rev. L. H. Bean, South Portland, Me.

NEW ENGLAND CONFERENCE EPWORTH LEAGUE. — The anniversary of the N. E. Conference Epworth League will be held at Waltham, Mass., on Tuesday evening, April 10, at 7.30 o'clock, in the First M. E. Church. The program is as follows: 1. Organ voluntary; 2. Psalm, responsive; 3. Prayer; 4. Anthem; 5. Business session; 6. Hymn; 7. Address by Rev. E. A. Schell, D. D., General Secretary; 8. Address, Bishop Fitzgerald; 9. Pentecostal altar service, led by Rev. Dr. Keen. Every chapter of the Epworth League and every Christian Endeavor Society in the Conference is urged to send delegates. Bring your banners and your enthusiasm, and make this the grandest and most helpful rally we have had.

JOHN D. PICKLES, President.
BENJ. F. KINGSLEY, Secretary.

MAINE CONFERENCE. — The annual meeting of the Local Preachers' Association will be held in the small vestry of the M. E. Church, Skowhegan, on the first day of the Conference, Wednesday afternoon, April 18, at 2 o'clock. Every local preacher living within the bounds of the Conference is earnestly requested to be present.

JOSEPH MOULTON, Sec'y.

An Afternoon Piece of Furniture.

It is only necessary for an article to become popular in order to reduce its price nearly one-half. As an illustration of this take Tea Tables. Two or three years ago a Tea Table was a somewhat exclusive article of furniture, but today the demand for them is wide and extensive, and as a result there are scores of styles, and they can be bought for about one-half their former price. Speaking of Tea Tables, that is a very beautiful pattern shown in another column by Paine's Furniture Co.

Marriages.

HERSEY — LURVEY — At South West Harbor, Me., March 18, at the residence of the bride's parents, by Rev. J. H. Tompson, John R. Hersey and Jennie E. Larvey.

Money Letters from March 19 to 26.

J. S. Allen, E. Allen, J. Q. Adams. O. M. Boutwell, Mrs. E. J. Barrows, Mrs. F. Blanchard, Chas. E. Beals, J. E. Baker, Mrs. J. Bronnell, P. F. Bresee, M. J. Bates, R. A. Berry, H. W. Bates, Mrs. W. J. Buckminster. C. S. Cummings, Mrs. H. S. Chapman. A. V. Douglass, Mrs. M. A. Dyer, G. F. Dargin, W. R. Davenport, D. W. Downs, R. W. Dunn. A. R. Elliott, Dr. F. Eccles, T. C. Evans, T. H. Eaton, M. S. Eddy. H. S. Folsom, F. T. Forsaith, L. M. Foss. C. W. Grimes, W. F. Geisler. A. F. Hinkley, E. F. Holway, H. Hewitt. E. F. Jones. Mrs. A. W. Lyman, Mrs. M. Logan, C. A. Littlefield. J. T. Murrish. E. H. Nutting. M. C. Pendexter, C. C. Phelan, J. M. Pike. I. S. Ryder, Royal Baking Powder Co., W. N. Roberts, G. H. Remington. H. E. Stetson, C. A. Stenhouse, J. Wesley Smith, A. Sanderson. F. H. Wheeler.

CROSS-BEARERS' MISSIONARY READING CIRCLE. — Rev. Z. M. Williams, A. M., Gallatin, Mo., secretary of the Cross-Bearers' Missionary Reading Circle, reports a widespread interest in this form of missionary effort. Letters of inquiry are coming in from the States, Canada, India, and England. By joining the Circle now, you can do the required reading by Aug. 1. If you are interested in missions, this course will be of great help to you. Write the secretary for further information.

Lineville, Iowa. M. L. GRAY.

W. H. M. S. — The Conference anniversary of the Woman's Home Missionary Society of the N. E. Southern Conference will be held at the South Congregational Church, Brockton, Mass., Friday, April 6, at 2.15 p. m. Addresses will be made by Dr. F. D. Blakeslee, of East Greenwich, R. I., and Miss H. J. Cooke, of Boston. Miss Cooke has had experience in deaconess work abroad, and will speak on "Deaconess Work as I saw it at Mildmay and on the Continent." All are cordially invited to attend. Mrs. T. J. EVERETT,
Chairman of Com.

NEW ENGLAND CONFERENCE. — The members of the class in the Studies of the Second Year are requested to meet the Committee of Examination in the chapel of the First Church, Waltham, Tuesday, April 10, at 10 a. m.

J. F. ALLEN,
E. P. HERRICK,
M. E. WRIGHT,
L. H. DORCHESTER, } Committee.

THE BOSTON MISSIONARY AND CHURCH EXTENSION SOCIETY will hold its fourth anniversary in the Bromfield St. M. E. Church, Monday, April 2, at 7.30 p. m. O. H. Durrell, esq., will preside. Brief addresses will be given by the president of the evening and by Rev. W. T. Perrin. The principal address will be by Rev. George P. Mains, D. D., Superintendent of the Brooklyn Church Society. The program will be arranged with special reference to interesting the EPWORTH LEAGUES. Special invitations have been sent them, and it is hoped that so far as possible they will be represented by large delegations. All are cordially invited.

NEW ENGLAND CONFERENCE RAILROAD NOTICE. — The Fitchburg R. R. will make rates as follows, tickets to be good going April 10, 11, 12, 13, 14, and 16, and returning April 10, 11, 12, 13, 14, 16, 17, and 18. Tickets will not be accepted in either direction on Sunday, April 15: Rate from Greenfield, $3.80; Orange, $3.05; Athol, $2.90; Gardner, $2.30; Winchendon, $2.30; Ashburnham, $2.10; Fitchburg, $1.60; North Leominster, $1.40.

The Boston & Maine make the following rates, tickets to be good going April 10 to 16, returning until April 17, inclusive: Northampton, $2.85; Easthampton, $3; Amherst, $2.65; Ware, $1.95; Oakdale, $1; Clinton, $1.50; Hudson, 75 cents; Barre, $1.60; Lowell, via Somerville, $1; Lowell, via Boston, $1.10. Via Boston: Newburyport, $1.45; Ipswich, $1.15; Bradford, $1.30; Haverhill, $1.30; Lawrence, $1.10; Rockport, $1.35; Gloucester, $1.35; Beverly, $1; Essex, $1.15; Salem, $1; Danvers, $1; Peabody, $1; Marblehead, $1; Swampscott, 95 cents; Lynn, 90 cents; Byfield, $1.35; Groveland, $1.35; North Andover, $1.15.

The Boston & Albany will sell tickets as follows, April 10 to 16, good to return until the 17th: Springfield, $4; Palmer, $3.35; North Wilbraham, $3.55; Milford, $1.35; Worcester, $1.75.

Will ministers please read this announcement to their congregations, so that all who desire may secure the benefit of the reduced rates?

F. WILLCOMB, for the Committee.

Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

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SPECIAL NOTICE TO MEMBERS OF THE N. E. SOUTHERN CONFERENCE. — The morning express train for Boston, and the morning express from the Cape, will stop at Campello during Conference week.

GEO. W. HUNT.

NEW HAMPSHIRE CONFERENCE NOTICES. — Candidates in the Third Year's Course of Study are requested to meet the Committee of Examination in the M. E. Church, Claremont, N. H., Tuesday, April 10, at 9.30 a. m. I. TAGGART.

The candidates for examination in studies will meet the several committees at the church in Claremont, Tuesday, April 10, at 9 a. m., unless otherwise ordered in special cases. S. E. QUIMBY, Sec'y.

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Of Interest to Travelers.

The Baltimore & Ohio Railroad announces that they have placed on sale round trip tickets at reduced rates to the Winter Resorts in Florida and the South, and also to such points of interest as Luray, Natural Bridge and Gettysburg. This Company has also arranged to place on sale excursion tickets to San Francisco and other points in California on account of the Midwinter Fair, at unusually low rates. Excursion tickets now on sale to Baltimore and Washington via the famous Royal Blue Line.

With its vestibuled train service via Washington to Cincinnati, St. Louis, Chicago and New Orleans, the B. & O. is in the best of condition to handle western and southern travel. That the line is a popular one is attested by the immense World's Fair business handled last summer.

Those contemplating a trip West or South this winter should write to A. J. Simmons, New England Passenger Agent, 211 Washington Street, Boston, Mass., for rates and other information.

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Our Book Table.

From Things to God. By David H. Greer, D. D. Thomas Whittaker: New York.

The author of this volume is an Episcopal clergyman of New York, and the twenty-two sermons contained in it were extemporaneously delivered in the usual course of his ministration and printed from the notes of the stenographer. There is a charm in the spoken style. The thought is everywhere fresh, suggestive and forceful. Though the author spoke without notes, he had thoroughly thought out the subjects treated. Though given in a familiar, conversational style, every sermon is packed with vigorous, incisive and practical thought. He takes men where they live, in this every-day, common world. His general purpose is to "make men see that even the commonest life has in it something divine," and to help them a little in the midst of their daily affairs to pass "from things to God." With this design the topics were chosen and treated. The sermons are eminently readable, instructive, comforting and uplifting, revealing God in the midst of this human and obscure life. Sermons so fresh, so full of illuminative points, so practical, and evincing such familiarity with the conditions and needs of our human world, cannot fail to be read by the religious public, nor can the reading fail to be both healthful and helpful.

The Plymouth Hymnal, for the Church, the Social Meeting, and the Home. Edited by Lyman Abbott, with the Co-operation of Charles H. Morse and Herbert Vaughan Abbott. The Outlook Co.: 13 Astor Place, New York.

The Plymouth Hymnal contains the results of the ripest development in congregational singing in a large number of churches, both in America and England. To secure the 638 hymns and 471 tunes of the volume, more than 5,000 hymns and poems, and as many tunes, were examined. The ones finally chosen are thus winnowed hymns. The basis of selection was the belief by the author that the profoundest spiritual experience has found expression in very different schools. The endeavor has been to find hymns possessing both beauty of form and depth of feeling in hymn and tune. As a result, the author claims the most comprehensive collection yet made of hymns and tunes approved by musical taste and extensive use in congregations. Brief orders of service, with selections from the Psalter for responsive reading, are appended. The book contains, also, a selection of spiritual songs for social services. On the whole, the Hymnal presents an admirable piece of work, inside and out.

Practical Business Book-keeping in Double Entry; for Grammar, High and Commercial Schools, Academies, and for Self Instruction. By Monroe Seavy, A. M., Instructor in the English High School in Boston. D. C. Heath & Co.: Boston, New York, Chicago and London. Price, $1.50.

Mr. Seavy has given us an excellent book on account keeping. His definitions are brief, clear and incisive, and the distribution of the matter of the volume is so made as to secure order and clearness. The subjects are classified into parts, each complete in itself and subdivided into topics, statements, definitions and forms, and these are numbered and indexed to facilitate reference. The simplification secured by the arrangement and treatment of the book will smooth the way of the student and facilitate the investigations of the self-instructed. The author follows no theory, but adheres closely to the facts, and endeavors to make plain all the mysteries of book-keeping. For a business house he thinks double entry the only kind of book-keeping worth considering, and he reduces the original entry books to four — sales, purchase, cash and journal. Several matters, not usually found in a text-book on book-keeping, are here given.

Every-Day Religion; or, The Common-sense Teaching of the Bible. By Hannah Whitall Smith. Cranston & Curts: Cincinnati. Price, $1.

This volume contains nineteen papers on various phases of practical religion. The author deals rather with the common and every-day incidents of the Christian life than with those which are exceptional or peculiar to particular classes of people. There are many experiences, common to most Christians and to all ages of the faith, which are yet very trying and often perplexing, constraining us to think some strange thing has happened to us. There are temptation, trouble, persecution from outside; there are phases of our inner life, also, which often perplex us — the condition of the will, the affections, submission, faith and joy. In these lessons, so saturated with Bible truth as well as good sense, believers, especially in the beginning of their Christian life, will find great comfort in the thought often reiterated that these peculiar experiences are in God's order and designed for our edification and salvation.

Horace Chase. A Novel. By Constance Fenimore Woolson. Harper & Brothers: New York. Price, $1.25.

This new and final story of Miss Woolson dates back to 1873, and will, no doubt, find favor with the reading public as the true successor of "Anne" and "East Angels." The background of this novel is in St. Augustine, Florida, and Asheville, North Carolina. The climate, scenery and condition of society twenty years ago are truthfully portrayed. Incidentally the influence of the North on the South is shown. The flavor of the book is in the story of love and marriage. Traditionally the young lady goes South and marries a planter, but in the present instance the order is reversed — the Northern man marries the Southern lady. As she is much the younger, she discovers too late that she has made a mistake and imperiled her happiness for life. This domestic infelicity is delicately handled by the author, and the problem is handsomely worked out. The book is not only readable, but enjoyable.

Key-Words to the Inner Life, Studies in the Epistle to the Ephesians. By F. B. Meyer, B. A. Fleming H. Revell Company: New York and Chicago.

Meyer is eminently gifted with the capacity for opening the deeper spiritual meaning of the Scriptures; and, in the Epistle to the Ephesians, he has the book which treats of the interior life of faith, the secret communings at the mercy seat, the life of God in the soul of man. Instead of a continuous comment on the entire Epistle, he selects for exposition certain key-words, as points of light, in whose explanation he really unfolds the entire contents of the Epistle. Some of these peculiar words and phrases are: "The Father," "The Holy Spirit," "The Church," "The Heavenly Places," "In Him," "Filled," "Power," "The Inheritance," and "The Armor." These terms are, in the book, briefly but felicitously opened to the understanding of the spiritual, affording material for devout meditation.

My Life and Times. By Cyrus Hamlin, D. D. Congregational Sunday School and Publishing Society: Boston and Chicago. Price, $2.50.

This is a book for both young and old. To the student of small means, struggling to insure the benefits of a liberal education and thus to fit himself for the higher services of society, the autobiography of Dr. Hamlin cannot fail to prove an inspiration and guide. His early career was beset with difficulties, but with rare courage and tact he managed to surmount them all and to make his life a grand success. To the more mature reader, the parts of the book which treat of his labors as a missionary of the American Board in Constantinople (1837-1860), and as the president of Robert College, will have great interest. In both of these fields he has been recognized as a most efficient laborer. As a missionary he planned wisely and carried forward the work with great efficiency. As the head of Robert College, it fell to his lot to organize, in the Turkish Empire, the system of higher education recognized in the west. The author tells fascinatingly his own great story.

Beautiful Joe. An Autobiography. By Marshall Saunders. Philadelphia: American Baptist Publication Society. Price, 60 cents.

"Beautiful Joe" is the autobiography of a dog, beautifully written in the interest of the dumb animals. The story took one of the prizes offered by the American Humane Society for the best treatment of the wrongs of animals. The prize awarded by the examiners — Hezekiah Butterworth, Philip Moxom, D. D., and Edward Everett Hale — was declined by the author; but the Baptist Publication Society secured the work for publication at a low price. Many incidents in this story will be of deep interest to boys. The volume will delight as well as instruct; and its influence will be most salutary in securing a more careful and humane treatment of the noble animal so intimately associated with man.

Memoirs of Sherlock Holmes. By Conan Doyle. Harper & Brothers: New York. Price, $1.50.

Conan Doyle sprang into notoriety almost at a bound. "Micah Clarke" arrested the attention of a reading public which became demonstrative over the "Adventures of Sherlock Holmes" and "The Refugees" — the latter affording a vivid picture of the Court of Louis XIV. "The Memoirs" is a continuation of the "Adventures," and is written in the same vivid and telling style. The volume contains a series of detective stories, twelve in number, in each of which Holmes is seen as a student of crime. Crime is not here glossed over, but curious modes of detection are traced out by this fictitious detective.

In Direst Peril. A Novel. By David Christie Murray. Harper & Brothers: New York. Price, $1.25.

Those interested in the stories of men of action and in the narration of unparalleled events will not fail to open and read to the end this volume. It is the story of a theft and a marriage; the theft was honorable, leaving no stain, and the marriage was felicitous. John Pyffe, honorable as well as brave, late acting general of division in General Garibaldi's army, takes forty thousand pounds from his *fiancée* by breaking into her apartments to steal it. After all this the marriage ensued, and the couple lived happily together for more than forty years. The theft was the prelude to the marriage, and both alike were fortunate in the ordering of two human lives. The riddle will be found unfolded in the book. John Pyffe knows how to tell his own story and that of his wife.

Magazines.

— The *Atlantic Monthly* for March contains a dozen elegantly written articles. Margaret Deland continues "Philip and his Wife." Sir Edward Strochey's "Talk at a Country House" is a rehash of the Assyrian arrowhead case in its bearing on the Hebrew books. Bradford Torrey writes delightfully of the scenery and life of the Upper St. John's of Florida. Walter Mitchell furnishes a story under the title, "Two Strings to his Bow." Archibald Lampman tells of "The City of the End of Things." N. M. Butler has a suggestive and valuable article on the "Reform of Secondary Education in the United States." (Houghton, Mifflin & Company: Boston.)

— The *Review of Reviews* for March abounds in valuable material in all its departments. The clinic of Prof. Billrath, Germany's famous surgeon, is given as a frontispiece, followed by a character sketch. The "Progress of the World" contains the leading incidents and notices of the most conspicuous individuals, with several portraits. The selections from the cartoons of the caricaturists in the Old and New Worlds are abundant and expressive. Talcott Williams presents "G. W. Childs as a Giver." Rev. F. H. Stead tells the story of the World's Parliament of Religions. (Review of Reviews: 13 Astor Place, New York.)

— We have received Part 12 of the *Book of the Fair*. This book is beautiful beyond comparison. It is entirely unmatched in American book-making. The type is large and clear, the paper firm and substantial, and the sea of pictures flowing from end to end is amazing. Everything that was in the Fair comes out in these admirable pictures. The reader will have the Fair over again, with some advantages. Among the illustrations in this part are those of the Administration Buildings. (The Bancroft Publishing Company: Chicago and San Francisco.)

— The *Spencerian System of Penmanship*. (Common School Courses, Nos. 8, 9 and 10.) The elegant penmanship of these numbers is given in various forms of business, and sentiments and matters valuable for the guidance and inspiration of the young. There are no better styles of penmanship than are found in these specimens.

— The March *New World* contains eight solid and scholarly articles. Henry Jones leads in an able article on "Lotze's Doctrine of Thought." Philip S. Moxom contributes an especially interesting paper, in the line of current discussion, on the "Human Element in the Bible." Karl Budde furnishes a study on the Song of Solomon. Minot J. Savage studies the "Origin of Goodness" as a reversal of the old study of the origin of evil. Thomas R. Slicer gives the "Ante-Nicene Doctrine of the Unity of God." (Houghton, Mifflin & Company: Boston.)

— *Goldthwaite's Geographical Magazine* for January contains a dozen interesting and timely articles, the titles of some being: "The Proposed Exploration of Ellesmere Land;" "A Visit to Andorre;" "Two Great Men — Ericsson and Audubon;" "A Farmer's Philosophy;" "Sir Samuel Baker;" "Exploration in South America and Ontario and Toronto." (27 East 21st St., New York.)

— The *Chautauquan*, a monthly magazine of the best quality, is indispensable to Chautauquans and good for everybody. The "Required Readings," the "General Readings," the "Woman's Council Table," are each and all good. This is the sensible people's magazine — a popularization of all the higher studies. The articles are often by specialists, always by writers of ability. (Dr. Theodore L. Flood: Meadville, Pa.)

— The *Cosmopolitan* for March is well furnished. "The Beauty of the Empire," after the painting by C. S. Pearce, forms the frontispiece. "The Son of a Carpenter" is an attempt by Dr. Lyman Abbott to give a realizing picture of the earthly life of our Saviour in its material and social conditions. W. D. Howells adds to his "Letters of an Altrurian Traveller." Mivart, the Roman Catholic scientist, continues his theological discussions in an article on "God's Will and Human Happiness." Rose Bell Holt furnishes an illustrated article on "The Teacher's College." (The Cosmopolitan: New York.)

— The *Homiletic Review* for March is, as usual, richly furnished with matter adapted to the needs of the Christian preacher. The "Review Section" contains articles on "Labor Problems for the Pulpit;" "Decline of the Prayer-meeting," by Edward Judson; "The Person of Christ," by Wayland Hoyt; and "Light on Scriptural Texts from Recent Discoveries," by William Hayes Ward. The number also contains sermons by such preachers as Dr. Maclauasen, Dr. Greer of New York, and Dr. A. T. Pierson. The "Thoughts and Themes for the Pulpit" are full of suggestion and inspiration. (Funk & Wagnalls Company: New York.)

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Obituaries.

Upham.—The church at Stoughton has been greatly bereaved the present Conference year by the death of five of its beloved members. The last to go was Mrs. Mary Ann Upham, who died Feb. 13, aged 83 years.

For many years she had been unable to attend the services of the church, but she never lost her solicitude for its prosperity, nor ceased to contribute to the support of all its interests. In the quiet of her home she lived a beautiful Christian life, and left assured evidence that death to her was gain. D. P. LEAVITT.

Craig.—Mrs. Dianah Craig, widow of Charles P. Craig, was born in Phillips, Me., July 11, 1824, and died at Waterville, Feb. 16, 1894.

Mrs. Craig was the daughter of Capt. Jesse E. and Sophronia Ladd, and sister of Rev. Ammi S. Ladd of the Maine Conference. She was one of a family of nine children, seven of whom are still living, the oldest brother dying last May. She was married to Charles P. Craig, Feb. 20, 1842. Six children—two sons and four daughters—were born to them, all of whom are still living.

In early life Mrs. Craig became a Christian and united with the Methodist Episcopal Church in her native village. She loved the church of her early choice, and lived and died a consistent, faithful member. She was frugal and industrious, and in temperament bright and cheerful. In her Christian life she was quiet, thoughtful, devoted, faithful. She wisely and patiently instructed her children in the Bible, and had the great pleasure of seeing them all faithful, consistent Christians and worthy members of her own church.

Her late years have been passed with her invalid daughter, Mrs. Carpenter, in Waterville. Last fall she visited her daughter in Chicago, and other children nearer home. Shortly after her return to Waterville she was taken seriously ill, rallied, was about the household duties again, was again seized with sickness, and after a brief and painful struggle for recovery was translated. W. F. B.

Comstock.—Mr. Gilman Comstock was born Sept. 14, 1828, in Argyle, Me., and died Feb. 13, 1894.

For more than forty years he assisted in the support of the church both by money and, when possible, his presence at its services. He was a well-known lumberman, loved by all. The old always received a word of cheer and the young found in him a friend. A loving husband and kind father, it seemed as if God showed special mercy by allowing him the use of his mental faculties to the very last. As the pastor bent over the dying man he professed faith in the Lord Jesus. He bade his children do right.

He was buried during one of the worst storms that ever visited this section, yet forty-two gathered in the school-house to pay their last respects to the dead. He leaves a wife and two daughters (Mrs. A. S. Buzzell, of Rockland, Me., and Miss Laura), three sons, G. B., W. F., and E. C. Comstock, of Argyle, Me. From our town of 263, Mr. Comstock is the seventh who has died this Conference year. GEORGE R. MOODY.

Man.—Mrs. Abner Man was born Feb. 29, 1820, and died in Argyle, Me., Jan. 27, 1894.

In early life she joined the M. E. Church. While wandering far from the path of duty, yet since she saw the presiding elder baptize a babe she sought her Father's house and found peace. Just a few days before she passed away she gave this testimony: "I have peace in my soul." She told one of her neighbors to be sure and bring her little one up right. She leaves a husband. G. R. MOODY.

Sweatt.—Myra L. Sweatt died in Webster, N. H., Feb. 5, 1894, aged 21 years, 5 months and 10 days. She was the daughter of Mr. and Mrs. Tyler Sweatt, both members of the Methodist Episcopal Church.

Myra was a good Christian young lady, and was waiting for a favorable opportunity to join the Methodist Church. She was in poor health for some time. Two days before she departed this life she was baptized. Although so young, just in the bloom of life, she was willing to go. She had her senses up to the last moment, and wanted all her friends to meet her in heaven. Kissing her parents good-bye she said, "Father and mother, I know you both will meet me there."

She graduated from the Simonds High School in Warner in '92, in a class of fourteen.

Nearly all her class-mates were present at the funeral, four young men of the class acting as pall-bearers. This school, her class-mates, and other friends contributed beautiful flowers. A large number of people were present at the funeral. The writer and Rev. Mr. Bauton officiated.

May all of her friends and acquaintances meet her on the other side of the river! J. MOWRY BEAN.

Mather.—Rev. James Mather was born in Leigh, England, May 15, 1813, and died at Plymouth, Mass., Feb. 6, 1894, having nearly completed his 81st year.

Within these bounds was comprised a life of rare beauty and usefulness. He was converted in young manhood and united with the Wesleyan Church. He early manifested a strong desire for self-improvement and joined a little club for reading and debate. His gifts and graces were soon discovered and he found his place on the plan of a Wesleyan circuit. His services from that time were in constant demand. It was his purpose to enter the foreign missionary field, but under the advice of Dr. Newton, who had just returned from a tour in the United States, he changed his plans and came to this country. He brought with him excellent letters of recommendation, and his way was at once opened to join the Providence Conference. His appointments were as follows: 1843, No. Attleboro; '44-'45, Hebron; '46-'47, Plainfield; '48, West Thompson; '49, Norwich, Sachem St.; '50-'51, Stafford Springs; '52, Warehouse Point; '53-'54, New Bedford, Fourth St.; '55-'56, Pawtucket; '57-'58, Providence, Power St.; '59, Taunton, Centre Church; '60-'61, Wellfleet; '62-'63, Hazardville; '64, Putnam; '65-'66, North Manchester; '67, South Harwich; '68, Cochesett; '69, Scituate; '70-'71, Hazardville; '72, East Greenwich; '73-'76, presiding elder New Bedford District; '77-'78, presiding elder Norwich District; '79-'81, Stoughton; '82-'83, Middletown; '84, Nantasket; '85-'87, Drownville; '88, supernumerary; '89, Millville; '90-'93, superannuate.

Upon retiring from the active work of the ministry he took up his residence in Hyde Park, Mass., where he soon won a large place in the esteem of the people. He was a constant inspiration to the pastor both by his appreciative words and his fidelity to the social means of grace. For some months past he was evidently ripening for the skies. His testimonies in the prayer-meeting were most triumphant. The last Sunday he was in his accustomed place he greeted the preacher as soon as he came down from the pulpit and said, "Hallelujah! I have had a good time." The last time he preached was in a little chapel at Ponkapog on the evening of Dec. 31, 1893. One young man at the close of the service expressed his purpose to begin a Christian life. For him to depart and be with Christ was far better, and no special preparation was necessary for it. He could well adopt the words of the Apostle, "I have fought a good fight, I have kept the faith, and henceforth there is laid up for me a crown of righteousness."

His life was pure and useful, his piety singularly even and transparent; his death was serene and placid like the passing to sleep of an infant. Earth is poorer, but heaven is richer, when such an one departs. To have known him is a sweet delight, and the hope of being with him and those like him forever is a mighty inspiration. W. J. HEATH.

Ladd.—Joanna, wife of Benjamin Ladd, died in Searsmont, Me., Jan. 27, 1894, aged 74 years and 3 months.

Sister L. was converted to God in early life, and began the earnest support of the M. E. Church under the labors of Rev. A. C. Godfrey, now of South Walpole, Mass. She was married in 1840. Of her eight children seven survive her, and one "has crossed the flood."

Her early piety made her a woman of strong character, and this accounts for her purity and power. Bro. and Sister Ladd have been among the most constant attendants and supporters of the M. E. Church for more than half a century, though living three miles away. ZION'S HERALD has been a constant weekly visitor for more than twenty years in their home.

A good woman has died, and her children and grandchildren "rise up to call her blessed;" "her husband, also, and he praiseth her." Her last testimony to her pastor was on class-meeting night: "Tell the brethren and sisters I am all ready. 'I have fought a good fight.'" There was no embarrassment to her pastor at her funeral. She died in great peace, and rests from her labors. May her mantle fall on us!

M. F. BRIDGHAM.

Robberts.—Mary Y. Robberts died in Rochester, N. H., Jan. 29, 1894. She was born in Rochester, Aug. 3, 1807.

Born anew when about twenty years of age, she united with the M. E. Church and taught several years in the Sabbath-school. She loved the Bible, the Methodist Hymnal, and ZION'S HERALD. Her favorite hymn was "Rock of Ages," and in this Rock she found a refuge for more than sixty-five years. Sister Robberts had been in poor health for about twenty years, during which time she was a constant reader of ZION'S HERALD. The grand old paper kept her heart young and in touch with the great church of her choice. All who knew "Aunt Mary" knew that she was one of the sweetest and best Christians in the community.

Her end was peaceful and full of Christian hope. She leaves an only sister, Mrs. Rachel Scruton, of Rochester, who with the church and large circle of friends feels that the life and testimony of our departed sister give us full assurance of her crown in glory. O. S. D.

Sedgwick—Martin Sedgwick was born in Belchertown, Mass., Aug. 6, 1818, and died, after a very brief illness, in the same town, Jan. 14, 1894.

He was converted in August, 1839, and joined the church in Three Rivers; later he became one of the founders of the M. E. Church at Four Corners and remained a faithful member until the abandonment of the above church in 1886, when his membership was transferred to Bondsville. During twenty-eight years he was a faithful chorister, and although he lived three miles from church his friends remember only one Sabbath when he was not at his post and that was the day upon which his horse was stolen. On stormy Sabbaths he always had a choir, for he drove around after its members. With pleasure he remarked to a friend a short time before his death that in the twenty-eight years there never was any trouble.

He was the last of a family of nine. He leaves a wife, Mrs. Mary G. Sedgwick, to whom he was married in 1839. They celebrated their golden wedding anniversary in '89. He also leaves six children—Mr. Homer G. Sedgwick, of Athol; Mrs. Mary A. Learned at home; Mrs. Ellen Peck, Mrs. Florence Cushman and Mrs. Josephine Fay, of Monson; and Mrs. Susan S. Jones, of Denver, Col. F. J. HALE.

Thurston.—Mrs. Pamelia Thurston, widow of Rev. Ira T. Thurston, died at the residence of her son in West Somerville, Jan. 27, 1894, aged 82 years.

She was the granddaughter of Rev. Caleb Fogg, of Monmouth, Me. She was married in 1837, and her husband joined the Maine Conference that year and was stationed successively at Dixfield, Phillips and Byron circuits, and at Livermore, Fayette, Vienna, Unity and Mercer. With her companion she shared the toils and privations of the itineracy as they were fifty years ago, and cheerfully bore its burdens and enjoyed its victories.

In 1847 her husband's health failed and he retired from the field and died in 1852, leaving her with four small children to rear and educate. She did her work well and is gratefully remembered by the two sons who survive her. She remained in Monmouth until 1884, when she came to East Pepperell, Mass., to live with her son.

Sister Thurston was a woman of good mind and strength of character, and loved the service of God. During her last sickness she was able to trust fully in the promises of God, and when the summons came was ready to lay down her armor to be with Christ. M.

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Review of the Week.

Tuesday, March 20.

— The Anti-treating bill passed to a third reading in the Massachusetts House.

— No more punches or distilled liquors at Harvard on class and commencement days.

— Great damage by floods in and around Memphis, Tenn.

— All the American warships ordered away from Rio.

— A gang of counterfeiters detected in Omaha, who have made 500,000 full-weight silver dollars, reaping a profit of 51 cents on each dollar.

— Admiral Da Gama and about seventy of his officers leave Rio harbor and sail to the south.

— Gov. Flower, of New York, accused of violating the civil service law.

Wednesday, March 21.

— The Amherst Senate declines to accept the faculty's interpretation of student self-government, and dissolves.

— Death of Louis Kossuth, the Hungarian patriot, at the age of 92.

— The unemployed meet in Faneuil Hall, and hiss at the mention of Gov. Greenhalge.

— A death roll of 50 by the recent cyclone in Texas; over 100 injured.

— England honors the name of Gen. Neal Dow.

Thursday, March 22.

— Peace in Trenton; the Supreme Court decides the legislative quarrel in favor of the Republicans.

— Successful trial of the 13-inch naval gun at Indian Head.

— The world's gold product for the year 1893 aggregates $150,000,000.

— An explosion of a part of the sunken cargo of dynamite in Santander (Spain) harbor, causes the death of ten persons and injures thirty.

— Mr. Gladstone found to have cataract on both eyes; the operation for removal to be performed in about three months.

— The West End Company of this city buys 200 Westinghouse Company motors.

— Young blood infused into the New York & New England road management.

— The coroner's jury at Troy, N. Y., brings in a verdict that "Bat" Shea murdered Robert Ross at the election on March 6.

Friday, March 23.

— Mr. Thomas Spurgeon chosen to succeed his father as pastor of the London Tabernacle.

— The students in Buda Pesth resent the opening of theatres and compel the managers to close them in memory of Kossuth's death.

— Sharp reduction of expenses on the New York & New England road.

— Arkansas and the Indian Territory flooded with a five-days' rain; the destruction very extensive.

— Mrs. Alice Lincoln testifies concerning our municipal public institutions before the Boston board of aldermen.

— Prendergast, the murderer of Mayor Harrison, of Chicago, who was to have been hanged today, respited for two weeks.

— The British declare war against the king of Ungoro, Africa.

— A resolution of respect to the memory of Kossuth and of condolence with his family passes the National Senate.

Saturday, March 24.

— King Leopold returns from his wandering to Brussels.

— Admiral Mello proposes to keep up the rebellion in Brazil; he is chosen chief of the provisional government.

— An anarchist enters a San Francisco bank, demands money, and shoots the cashier dead; he is arrested.

— A bill for commercial retaliation against Canada before the Foreign Affairs committee of the House.

— The New York Society for the enforcement of Criminal Law causes the arrest of eighteen persons charged with malpractice.

— Five tons of dynamite explode at the Acme works near Pittsburg; five persons killed.

— Demonstrations by the students in Buda Pesth result in causing Parliament to pass suitable resolutions concerning Kossuth.

— Gov. Greenhalge signs the bill incorporating Radcliffe College.

— A bill granting municipal suffrage to women passes the Iowa House by a vote of 51 to 44.

Monday, March 26.

— The killed at Santander by the recent explosion now number 30.

— The Colorado Supreme Court decides that Gov. Waite was not justified in calling out the militia recently.

— Prof. Garner returns from Africa, where he has been studying the monkey vocabulary.

— Rev. Fr. Lambert, who recently left the Roman Catholic Church, announces his intention to become an evangelist.

— Brazilian rebels capture another vessel carrying provisions to Peixoto's army.

— Prince Resolow of Africa, now a student in Williams College, called home by his people to take charge of his kingdom.

— Coxey's "army of the commonweal" starts on its march to Washington from Massillon, O.; it numbers less than a hundred.

— Easter services held very generally among the churches.

The Conferences.

[Continued from Page 12.]

the full apportionments for benevolences. The church will make a good record this Conference year.

Caribou. — The work on this charge has developed to such an extent, especially in the outlying districts, that it is thought best to put on an assistant the coming year. A small church or chapel, which will accommodate a large farming community, will be erected out in the country five miles from the village church. Rev. C. H. McElhiney has had three prosperous years on this charge; about eighty have been received on probation, and 55 have united with the church. The fourth quarterly conference asked for his return.

Fort Fairfield. — This has been a year of prosperity. Our church is coming to the front and is waking up to her opportunity under the leadership of Dr. Barker. The finances are up to date, and the spiritual interest is good. The return of the pastor is much desired, and so expressed by the official board.

Limestone. — The fifth year of Rev. E. O. Smith is closing well; good congregations are reported and two have recently said, "Pray for me."

CONANT.

Rockland District.

East Pittston and Whitefield. — Rev. G. J. Palmer has returned to this field. He had been in the State of Pennsylvania engaged in revival work for some time. He writes us that the results were very satisfactory and many souls were saved. On his return he found the interests of this circuit at very low ebb. The tide is rising and "matters are moving briskly again. Over twenty have been baptized and received into the church during the present pastorate. A large number have been admitted on probation. Everything seems encouraging." The Epworth League has been re-organized and will be known as the Palmer Chapter. The pastor is very much pleased by this honor conferred upon him by his young people.

Northport. — The trustees of the Camp-meeting Association, at a meeting in Bangor recently, voted to hold a Chautauqua Assembly at the camp-ground, commencing August 13 and continuing seven days. Rev. George D. Lindsay, who so successfully conducted the Assembly last season, will have charge.

New Harbor. — The young people recently gave a very fine literary entertainment in the interests of the church. It was so well liked they repeated it at *Pemaquid Falls*. Rev. J. A. Morelen, the pastor, E. W. Fossett and J. W. Brackett have been selected as a committee to superintend the painting of the church. Funds, report says, are in hand to do the work.

Damariscotta. — The pastor, Rev. C. L. Banghart, received a unanimous invitation from the fourth quarterly conference to return for the second year.

Camden. — Protracted meetings are being conducted at *Lincolnville*, with good results. A beautiful new carpet of 250 yards was lately presented to the church. As the fruits of the special effort in January, 8 have been received into the church on probation. A fine crayon portrait of the pastor, Rev. C. C. Phelan, hangs in the lecture-room. It was a surprise provided by the League for Mr. Phelan. Mrs. Phelan is found in the services of the church and League, after several months' absence. Her presence and "helpful, inspiring words are a benediction."

Belfast. — A Junior League has been organized since our last report. All the usual officers were chosen, and the organization starts out auspiciously.

Winslow's Mills. — The executive committee of the Grand Lodge A. O. U. W. of Massachusetts, presented the new church a very beautiful pulpit set. Appropriate resolutions of thanks were passed by the official board, which were engrossed and framed and presented to the committee by Rev. D. B. Phelan. Good judges pronounced it a most beautiful specimen of pen art. Mr. L. C. Vannah, one of the leading members of the church here, designed and executed it, and was warmly commended for his skill. It will be hung in the Grand Lodge office at 20 Beacon St., Boston.

AMOS.

Maine Conference.

Augusta District.

At *Farmington Falls* some twenty have started in a Christian life, several backsliders have been reclaimed, and believers have entered into a richer experience.

At *Mercer* the greatest revival is reported in progress that has been enjoyed since 1858. Rev. R. H. Kimball, residing here, has been very sick, but is now much improved in health.

At a week-day quarterly meeting at *Hartford*, services were held forenoon and afternoon; 14 joined the church in full from probation, and 2 by letter. The revival work that has been in progress here and at Livermore for more than two years is on the increase.

An excellent religious interest prevails, with some conversions, at *Livermore Falls* and *Fairfield*.

L.

Vermont Conference.

St. Johnsbury District.

Lyndon. — The Lyndon *Union* quoted largely from the missionary sermon delivered there, Feb. 25, by Rev. Mr. Lewis, of Barton, who is very well informed on missionary matters and has a faculty of so putting his facts and appeals together as to raise generous missionary collections.

Epworth League. — President Chase is judiciously pushing the work of organizing and extending the League over the district. This is a wise move, and one that will be sure to bear fruit. The third sub-district convention was held at Coventry, March 15.

Newport Centre. — Revival meetings are being held nightly, Pastor Lewis being assisted by Rev. Mr. Dark from Lewiston, Maine.

Coventry. — Eleven persons were baptized and taken on probation, March 4. An excellent sermon was preached by Presiding Elder Hamilton.

West Burke. — The quarterly conference unanimously request the return of Rev. P. N. Granger for the fifth year. Mr. Granger is in his 71st year, and was never more successful and popular than now. The Epworth League of this place has taken up the systematic study of the Bible.

Island Pond. — Rev. Geo. O. Howe, the popular and successful pastor of this church, has been unanimously invited back for the third year.

West Burke. — Pastor Granger, of this church, has been ill with the grip, but is now recovering.

East Burke. — A recent donation given at this place netted Rev. C. P. Taplin, the pastor, something like $70. By the way, what churches these are in northeastern Vermont for donations! One consulting a file of the HERALD for the last few weeks will find a record of one in almost every place, and most of them large-sized ones also.

South Albany. — This is a new name to henceforth head paragraphs in this column, since Rev. J. McDonald, of Albany, has so efficiently labored here in connection with his home work as to secure the organization of a church. Recently Presiding Elder Hamilton held his first quarterly conference at this point, and President Chase organized a flourishing Epworth League of 28 members. They wish for a pastor by themselves another year.

Plainfield. — The King's Daughters is one of the strong societies in connection with this church. They sew for needy families and do a large amount of benevolent work. They have just held a successful sugar festival. The birthday of the venerable Neal Dow was celebrated by a special sermon by Pastor Farrow and a social at the vestry.

The daily papers chronicle the death of Rev. Albert E. Thomson, of Drew Theological Seminary, who was to have taken work in the Vermont Conference at the coming session.

RETLAW.

Silver Anniversary of the W. F. M. S.

THE Woman's Foreign Missionary Society celebrated its silver anniversary in the Tremont St. M. E. Church, this city, on Friday afternoon and evening, March 23. Other celebrations have been held by the various Branches and auxiliaries, but this was pre-eminently the silver jubilee of the Society. For was it not in this church the organization was founded twenty-five years ago, and where else could the anniversary be held?

The mysterious law which connects anniversaries with bad weather suffered no infraction in this case, and the day opened with rain as a matter of course. But the ardor of the sisters was waterproof, and they gathered in force for the celebration. The afternoon meeting, presided over by Mrs. W. W. Ramsay, was devoted to the solid part of the program. History, prophecy and exhortation were the leading divisions. Mrs. Butler told how the 8 members of the first organization had become 151,000; how the first 2 missionaries had become 145; how the $4,000 income of the first year had become the $300,000 of the last year; and how the schools had grown to 400 in number.

By such a history as this the prophet could not fail to be inspired, and Miss Cushman had a vision of the next twenty-five years. Through the aid of a spiritual telephone she received glowing reports from the year 1919, and learned that the Woman's Foreign Missionary Society had marvelously lengthened its cords and strengthened its stakes. A little figuring on the rate of growth in members and means during the past twenty-five years showed us that the same rate continued during the next twenty-five years would give a membership of ten billions, requiring at least one new world to hold the surplus of this. Of course all the treasuries of the world would be nothing compared with the treasury of the Woman's Foreign Missionary Society at that date.

In the presence of this glorious vision a thank-offering was plainly in order, and soon the baskets were filled with the gifts of those who, having received blessings, desired to bless others.

This service was followed by an address of approval and encouragement by Bishop Foster. He pointed out that all fears concerning the movement on the part of the General Missionary Board had long since vanished. He believed it had been a source of blessing, and only of blessing, to all concerned — to the cause of missions in general, to the whole church, and also and very especially to the women themselves. It had broadened their outlook, enlarged their hearts and thoughts, and had been a potent factor in the upward movement of humanity. Other effective addresses were made by Mrs. S. L. Gracey, who has just returned from China, and by Miss Danforth, who is at home on a furlough from Japan.

At the close of the afternoon meeting the Tremont St. Auxiliary gave a reception from 5.30 to 7.30, to which all were invited. A collation was served in the vestry, and the "physical basis" was looked after. Old friends met again, memories were revived, good wishes were exchanged, and a general glow of good feeling spread itself over all. Meanwhile the orchestra, under the direction of Miss Elizabeth Pierce, discoursed sweet music and added to the charm of the occasion.

After two hours of such delightful social intercourse the evening session was begun, Dr. Ramsay, pastor of the church, presiding. Mrs. Lewis Flanders read a history of the founding of the Society; Dr. S. L. Gracey spoke of the general missionary work as he had seen it in China; President W. F. Warren of Boston University eulogized the Society as an educating influence; and Mrs. G. M. Steele brought greetings from the executive board of the New England Branch. Miss Hodgkins spoke of the *Heathen Woman's Friend*, which she characterized as the one hundred and forty-sixth missionary of the Society, and in some respects the most efficient of all. Mrs. J. W. Cushing brought greetings from the Woman's Home Missionary Society, and Mrs. W. H. Thurber spoke for the young women of the organization. Then the benediction was pronounced, the silver anniversary ended, and the Woman's Foreign Missionary Society began the second twenty-five years of its existence.

It was a day of days for the Society, and especially for the Tremont St. Auxiliary. The services were marked throughout by great dignity and beauty of thought and feeling, as was befitting the time and place. The supreme proof of earnestness and devotion was shown in the collection. The passing of the contribution-boxes, commonly a most potent exorcism of enthusiasm, proved in this case a stimulus to zeal. The Tremont St. Auxiliary and its friends cast nearly four hundred dollars into the treasury as their thank-offering.

K. M. B.

California and the Mid-winter Fair.

A more favorable opportunity than the present to visit California will probably never be offered. The rates for excursion tickets, via the North-Western Line, are the lowest ever made, and, aside from the delightful semi-tropical climate of California, the Mid-Winter Fair at San Francisco, which is now in the full tide of success, is a most potent attraction to the tourist and pleasure-seeker. The trip from Chicago to California is made via the North-Western Line in the marvelously short time of 3½ days. Palace Drawing Room Sleeping Cars leave Chicago daily, and run through without change, and all meals en route are served in dining cars. Daily Tourist Sleeping Car service is also maintained by this line between Chicago and San Francisco and Los Angeles, and every Thursday the party is personally conducted by an experienced excursion manager. Completely equipped berths in tourist sleepers are furnished at a cost of only $6.00 each from Chicago to the Pacific Coast, thus enabling passengers to make the journey in a most comfortable and economical manner. The North-Western Line has issued a number of illustrated pamphlets descriptive of the Mid-Winter Fair, and also containing detailed information concerning rates, routes, etc., copies of which will be mailed free upon application to W. A. Thrall, General Passenger and Ticket Agent Chicago & North-Western R'y, Chicago, Ill., if you mention this publication.

The modern inventions in making and blending colors in glass are strikingly seen in the display of Easter flower vases and holders this season. Jones, McDuffee & Stratton's exhibit has been a place of attraction the past week for citizen and stranger.

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